Presented to
Bonebrake
Theological Seminary
Library
Dayton, Ohio

by

Dr. D. T. Gregory

STUDENTS AND THE FUTURE OF CHRISTIAN MISSIONS

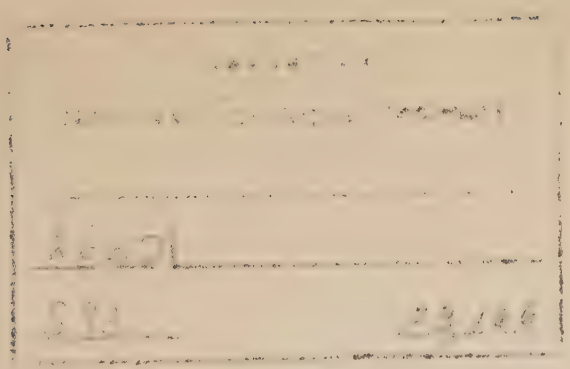
ENTH Quadrennial Convention
of the Student Volunteer Movement
for Foreign Missions
MASONIC TEMPLE : DETROIT, MICHIGAN
December 28th, 1927, to January 1st, 1928, inclusive

CONVENTION SESSION, THURSDAY MORNING, DECEMBER 29, 1927

STUDENTS AND THE FUTURE OF CHRISTIAN MISSIONS

REPORT OF THE TENTH QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, DETROIT, MICHIGAN, DECEMBER 28, 1927, TO JANUARY 1, 1928

GORDON POTEAT
EDITOR



NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1928

COPYRIGHT, 1928, BY
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
419 FOURTH AVENUE
NEW YORK CITY

FOREWORD

THE report of the Tenth Quadrennial Student Volunteer Movement Convention which is presented in this volume is a record of the addresses and the discussion which occupied the attention of 3363 delegates at Detroit, Michigan, December 28, 1927 to January 1, 1928. The delegates included 2441 students from 593 colleges and universities in Canada and the United States, together with students from 23 foreign countries; missionaries and mission board secretaries; student pastors, and Christian Association secretaries; and members of the faculties of many institutions of higher learning.

The Student Volunteer Movement for Foreign Missions has promoted great student gatherings once every four years, a college generation, since 1891. The development and change in general educational methods in colleges and universities have most naturally had their effect upon the type and method of these conventions. Eight years ago at Des Moines there was a student reaction against the old tradition of a regimented program in control of older leaders. Four years later at Indianapolis, a new technique was introduced in the conduct of the Convention. Instead of a set program of lectures and addresses with little or no participation or discussion on the part of the delegates, forums and discussion periods were introduced. The method of the Detroit Convention was in line with this development of flexibility and freedom in accord with the ideal of democratic inquiry into matters of mutual concern as over against the promotion of established ideas.

The addresses from the platform were aimed primarily at the presentation of facts gathered through experience and observation, and these presentations were a considerable part of the material which was the concern of small groups of delegates who met daily for discussion. The entire convention was divided into thirty-three groups called *"colloquia"* to distinguish them from forums, on the one hand, where a speech is followed by questions from the audience, or ordinary student discussion groups, on the other hand, in which most of the material is drawn from the students themselves. To each group was assigned a leader chosen because of known ability in the

conduct of such groups, and because of acquaintance with the field of missions. With this leader was a group of counsellors, men and women who had had direct contact with missionary work abroad, whether as missionaries or as nationals from other lands. It was the business of the leader to elicit student questions and refer these questions to counsellors whose experience qualified them to give information on the subject. In addition to these colloquia, at the close of several of the platform sessions in the main auditorium, a period for questioning the speakers was provided.

The sections entitled *Discussion* which follow several of the chapters are composed of questions which were raised in the daily colloquia and the replies to those questions so far as they could be secured. There was no uniform method used in reporting these colloquia. In some cases only questions were listed and no record made of the discussion which ensued. This explains in part the uneven nature of the material. This material is included in the report in the hope that it will stimulate further inquiry into and discussion of these important concerns.

The Committee on Arrangements and the Program Committee both had student representation in addition to representatives of Mission Boards, the Student Volunteer Movement, and the Christian Associations. The Chairman of the Committee on Arrangements, Mr. Fay Campbell, General Secretary of the Christian Association at Yale University, acted as presiding officer of the Convention, but many of the meetings were held under the chairmanship of students.

Mr. Campbell in opening the Convention used the following words: "Remember, we do not mean that this is to be an inspirational holiday. We are trying to have here an educational experience. This is a Christian Convention. We are met here to think about how we can spread the good news of Jesus Christ around the world. Just so long as Christianity is a live issue, missions will be a live issue. There isn't anyone of us here who thinks he knows just how the missionary enterprise should be carried on. If there is anybody who knows how the foreign missionary enterprise should be carried on, he probably is going to be an impediment in the way of an effective convention and certainly to the best advancement of the Kingdom of God all around the world. We have all met to learn together. No one of us has all the truth that has been revealed to man. We shall try to give you some information from the platform. In the colloquia we shall try to make that information, so far as it is good, our own, and we shall try to add to it so that we will really have an effective conference together. *Safety first* may be a good motto

for the Highway Commission, but we do not meet in that mood here this week. That is farthest from our thinking. There is not a single issue that has to do with the whole Christian outreach that we do not want to deal with fearlessly and frankly. Do not feel for a moment that any question you have is irrelevant if it deals with that fundamental question. We are set to face here together anything that has to do with the work of Jesus Christ as He makes His way around this world."

Besides the auditorium sessions of the Convention and the colloquia, in the afternoons there were dramatic presentations and social features under the general direction of Miss Corilla Brodnax. Dr. John C. Archer of the Department of Missions, Yale School of Religion, with the assistance of Miss Mary Scudder Beecher, produced "Kerbala," the passion play of the Shia sect of the Moslems. As a project in the endeavor to appreciate the best in a non-Christian religion this play had great educational value. Dr. Archer had the coöperation of a group of American and Oriental students in staging this play. Another presentation was "The Color Line"—a dramatization of an incident in campus life involving Chinese and American students. The author of this play, Mrs. E. W. McNair, who has recently returned from missionary service in Siam, was present in person and was responsible for the production. A group of students from Chicago University made up the cast.

International fellowship teas, in which musical numbers were rendered by artists of different nationalities, denominational meetings with the executives of the various missionary societies, and other group meetings widened the circle of friendship for many of the delegates. Miss Edna Geister, famous leader of recreation, gave several periods in group games.

One of the most remarkable features of the Convention was the courtesy which the Detroit Hotel Association extended at the request of the Convention Committee in entertaining the delegates of the Convention without racial discrimination. This is a landmark in the effort which many Christians are putting forth to effectuate the ideals of Christianity as to race relations by practical demonstrations in fellowship.

The Convention was held at a moment when criticism and uncertainty about the missionary program of the Christian Churches have been unusually widespread, when because of political situations in China and India and some of the other nations many have been disheartened as to the continuance of missionary operations. The missionary movement seems to be in precarious health. Some have

accounted it as already numbered with the dead. Criticisms of the fundamental assumptions of missions as well as disillusionment as to many of the results of missions have found their way on to the college campus as well as into the churches. What did the Detroit Convention accomplish as regards this situation?

The Convention found no ready-made answers to these criticisms nor did it mark out plainly the path of the future, but it did do several definite things.

1. It demonstrated the vigorous vitality of the missionary movement. The report of its death has been grossly exaggerated. The men and women who represented the missionary movement at Detroit were neither servile saints nor feeble fanatics. The words most frequently upon their lips, "adventure," "risk," "experiment," "the future," are words that belong to the fire of youth, not to the ashes of old age.

2. It demonstrated that in the Christian missionary movement there are many missionaries and Christian nationals who are keenly aware of the demands which the modern world situation makes upon the Christian Church, and who are deeply concerned that the gospel be brought to bear upon the life-and-death issues of modern life—war, race relations, commercial strife, industrial exploitation, and international affairs, as well as upon the perennial problems of the individual human spirit.

3. It made it evident that the missionary movement has already entered upon an era of mutuality and coöperation between Christians of all races and nations who are joining in the single enterprise of making Christ known the world around. No longer is it the West over against the East, the "Christian" Occident versus the "heathen" Orient, the missionary vis-à-vis the native. The new word is "sharing," and fellowship in service is the key to the future enterprise.

4. Finally, the Convention afforded a convincing testimony to the universality of Christ. With a more sympathetic and tolerant study of non-Christian religions and a rising appreciation of values to be found in other cultures than our own, uncertainty has arisen over the validity of missionary evangelism. Many have questioned the assumptions of those who would carry the message of Christ to those who had the teaching of Buddha or Confucius or Mohammed. At Detroit the answer to these questions came from the lips of men and women who were reared in these other cultures and religions and their reply was—Christ does not belong to you of the West alone, He is ours as well. We have discovered in Him life and light and hope and joy, and values that have been often obscured in your

Western conceptions of Him have, because of our background, been clarified to us. We bring back a message from the universal Christ to you who first spoke of Him to us.

The entire experience at Detroit was a sobering experience. It led to no easy optimism as to what lies before the Christian missionary movement. A much more serious attempt must be made to apply the standards and the methods of Jesus to all the relations of life. Individually we must be more courageously Christian. We cannot expect to raise social standards if we ourselves fall short in our personal relations. We cannot deal with race problems in general unless we can fellowship with individuals of other races in particular. We cannot cure the ills of industry if we are wasters in our personal expenditures. The task that lies before us requires as complete a consecration and as full a spiritual equipment as characterized the early disciples in the book of Acts—of whom Dr. Roberts spoke in the first session. Some came to Detroit thinking that the business of missions was rather a small affair—surely no one left the Convention hall in that mood. For those hours together brought to us a task and an adventure incomparably greater and more difficult than any other human enterprise.

ACKNOWLEDGMENTS

In producing this volume, the responsibility for seeing the book through the press has been in the hands of Mr. Floyd Shacklock, the Registrar of the Convention. Miss Miriam Barber, Miss Corilla Brodnax, Miss Margaret Blain, and Miss Helen Bond Crane have shared with Mr. Shacklock and the Editor the responsibility of correcting manuscripts and reading proof.

CONTENTS

CHAPTER		PAGE
	INTRODUCTION	
	The Student Volunteer Movement: Its Function and Program. *Jesse R. Wilson*	1
I.	THE EXPERIENCE OF POWER	
	The Experience of Power. *Richard Roberts* . .	9
II.	CHRISTIAN MISSIONS IN A CHANGING WORLD	
	Christianity and Nationalism in China. *Francis C. M. Wei*	23
	The Strength and Weakness of the Missionary Movement in Africa. *Max Yergan*	32
	The Future of Christianity in Japan. *Roy Hidemichi Akagi*	41
	Christ or Christianity in India. *W. E. S. Holland* .	47
	Discussion	53
III.	THE ABIDING AND CHANGING ASPECTS OF THE MISSIONARY ENTERPRISE	
	World Facts and an Adequate Missionary Motive. *Henry T. Hodgkin*	65
	Can We Still Believe in Foreign Missions? *G. Sherwood Eddy*	75
	Shall We Send Missionaries from Non-Christian America? *Mordecai Johnson*	94
	Discussion	102
IV.	IS JESUS CHRIST INDISPENSABLE?	
	Christ's New Gifts to Ancient China. *Francis C. M. Wei*	113
	India's Quest and Christ's Answer. *W. E. S. Holland*	117
	A Moslem Meets Christ. *Hashim Hussein* . . .	125
	A Great Discovery in Korea. *Mrs. Induk Kim* . .	128
	A Seeker and the Other Wise Man. *Mrs. George P. Bryce*	131
	Discussion	136
V.	SHALL WE SHARE OUR CHRISTIAN FAITH WITH OTHERS?	
	The Philosophy of Sharing. *Reinhold Niebuhr* . .	145
	Individual Ways of Sharing:	
	Setting Souls on Fire in the Philippines. *Frank Laubach*	155

CHAPTER PAGE

Taking Christ to China and Finding Him There. *Mildred Welch* 161
Adventures in the Mind of Latin America. *John Mackay* 167
Discovering the Best in India. *Joyce Edwards* . 173
Discussion 177

VI. International and Interracial Coöperation for a Better World
What Constructive Forces are Available? *John R. Mott* 187
What May Be Expected of the Christian Church of the West? *Albert W. Beaven* 209
Qualifications for Missionary Service in the Future: Types of Service Required in China. *W. Y. Chen* 221
The Approach to Africa. *Akintundé Dipeolu* . 227
Realizing Brotherhood in India. *Mrs. Paul Appasamy* 234
The Unfinished Task. *Robert E. Speer* . . . 242
Discussion 258

VII. Finding Our Place in God's Plan for the World
Guiding Principles. *Henry P. Van Dusen* . . . 271
How God Speaks to Me. *Norman Taylor* . . . 280
Knowing Through Doing His Will. *Margaret Crutchfield* 286

VIII. Making Christ Known—a Mutual Responsibility
Youth of the Older Churches at Home. *Lyman White* 297
Youth of the Younger Churches in Their Own Lands. *Sterling H. Takeuchi* 299
Student Guests in North America. *Appadurai Aaron* 302
Western Youth Abroad. *Dorothy Dunning* . . . 306
Our Responsibility on the Campus. *Andrew T. Roy* 310
Discussion 317

IX. The Way, the Truth, the Life
The Way, the Truth, the Life. *Henry T. Hodgkin* . 329

Appendix
Convention Statistics 345
Directory of the Student Volunteer Movement . . 346
Convention Organization 348

INTRODUCTION

THE STUDENT VOLUNTEER MOVEMENT: ITS FUNCTION AND PROGRAM

JESSE R. WILSON

THE Student Volunteer Movement is a Student Christian Missionary organization. In that it works among the colleges and universities of both Canada and the United States, it is international in its activities. In that it serves all Protestant evangelical mission boards, it is interdenominational in character. It sends no one to any mission field, though some twelve thousand of its members have gone out under various missionary sending agencies to all parts of the world. Its one aim, briefly stated, is rightly to interpret foreign missions to each successive college generation and to enlist a sufficient number of well qualified candidates for missionary service abroad. To this end it employs various educational processes including the visits of secretaries to the college campuses, the holding of state, provincial and metropolitan conferences and educational retreats, and the publication of attractive and stimulating missionary literature. Further, it coöperates freely with other student Christian organizations and missionary movements with similar ideals and purposes.

The story is told of how in a meeting of the directors of a big soap manufacturing company the proposal was made to spend several millions of dollars on advertising. One of the directors arose and said he objected to the expenditure of such a large sum of money on advertising because it was unnecessary. "Everyone knows that our product is white, that it floats, and that it is 99 $^{44}/_{100}$ per cent pure."

The very obvious reply to this statement was: "That may be true now, but every day millions of people are being born who do not know it and if we should cease publishing the good qualities of our product there would soon arise a generation which does not know it at all."

I think that suggests one of the basic reasons for the existence of the Student Volunteer Movement for Foreign Missions. In all realms of life people have a tendency to forget that which is not

often and effectively restated. The Movement tries always to keep before the successive generations of college men and women in the United States and Canada what the Protestant Evangelical churches of these two countries are doing toward making Jesus Christ known and loved the world around and to do this in such a way as to elicit support for the enterprise in personnel and funds.

Some people think this is a narrow task. We have always conceived it to be eminently worth while and have been willing to say, from the very beginning of the Movement over forty years ago, "This one thing we do." The Movement has never thought of its task as being unique in the sense that no other organization is working along the same lines. It has never taken to itself the credit for the great outgoing of life as if it itself had done all of the work. But it has, in season and out of season, through all of these past four decades, kept before college men and women in the United States and Canada the needs of the world for the spirit and power of Jesus Christ as Saviour and Lord and Friend.

How does it work? Perhaps I can do no better than to say that when I went to the University of Texas as a freshman in 1911 I was a Christian student, but I knew very little about foreign missions and the rest of the world. I came in touch with a group of people who quietly, simply, and without apology, called themselves Student Volunteers. It did not mean a thing to me at first, but I soon learned that there was something which had gripped the lives of those students. The dominant purpose of their lives was, if God should permit, to go out to some far-off land as Christ's ambassadors. They invited me to their meetings. I had many personal contacts with individual members of the group. I went to the Seventh Quadrennial Convention of the Movement at Kansas City where students from all over the United States and Canada came together to consider the great foreign missionary enterprise. There my horizon was lifted; whereas before I had been thinking in terms of a rather narrow circle of needs in my own community, now I looked out on the world.

It did not mean that I saw fewer needs here in America. It simply meant that to me more lands and more needs were brought into the picture as I looked out on life. Quietly, as I thought about this, as I read, as I went to Student Volunteer conferences, as I met with the secretaries of the Student Volunteer Movement who every year go through the colleges sharing their own missionary purpose and enthusiasm, I was kept in touch. I was not allowed to forget that there was a realm of need outside my own great state of

Texas, and outside my own country, and that I must take that need into consideration before I definitely formed my life purpose.

Finally, with no sense of outward compulsion whatsoever, I became a member of the Student Volunteer Movement by signing a simple declaration: "It is my purpose, if God permit, to become a foreign missionary." The purpose had already been formed in my heart. The signing of the card was simply a recording of that purpose. In the years that followed, I should say that no other influence more than the Student Volunteer Movement kept me true to that purpose until it was my high privilege to go out to Japan as a missionary of the American Baptist Foreign Mission Society.

This latter point suggests one of the significant services rendered continually by the Student Volunteer Movement. On the average about five years passes between the time a person becomes a member of the Movement and the time he goes out to the field. A great many people, through the years, have written in to the Student Volunteer Movement saying, "Even though I said it was my purpose to become a foreign missionary, had it not been for the contacts with Secretaries and with the Student Volunteer Bulletin and the fine, friendly cultivation of the Movement through years of preparation and waiting, I would never have gotten to the mission field." It is no insignificant thing that almost 12,000 people, technically members of the Student Volunteer Movement, have actually gone out to some of the great foreign mission fields.

Sometimes people are alarmed when the statistics are given that only about one of every four volunteers actually gets to the field. Why is that? There is a great loss here. But remember those five years of time that elapse for the average volunteer. Remember the obstacles of health and family and remember that mission boards are not always ready to send people out. Remember that many of those who apply do not pass the high standards that the mission boards have today. Remember all these things, and the obvious reply is that which some one made at a summer conference: "About one hundred volunteers are required to make twenty-five missionaries for the same reason that it takes about one hundred freshmen to make twenty-five seniors."

People are asking today, "In what direction is the Student Volunteer Movement going?" It would be very difficult to say that in a word, but no one who knows it intimately can doubt that it is going forward with all the essential characteristics that have made it a distinctively student Christian missionary movement during the past four decades. It is facing fearlessly every new demand that

the present day, into which we have entered, requires it to face for the effective doing of the work, but is carrying on with the same unswerving loyalty to Jesus Christ as Saviour of men and Lord of life which has characterized it in the past.

The big Quadrennial Conventions such as the one reported in this volume, could not be held apart from the regular work of the Student Volunteer Movement year in and year out. A Convention like Detroit is not a spontaneous phenomenon. Had it not been for the constant efforts of the Student Volunteers and of Student Volunteer Secretaries in these two countries, it would have been impossible to bring these representatives from so many North American colleges together. It is a very significant fact that the largest representative student gatherings on the North American Continent are the Quadrennial Missionary Conventions of the Student Volunteer Movement.

The Student Volunteer Movement is an autonomous movement under control of its own General Council made up of student and senior members, representatives of Canada and the United States. It determines its own policies, makes its own programs, directs its own activities, and raises its own budget. But it also works in friendly coöperation with the Student Y.M.C.A., the Student Y.W.C.A., the Canadian Student Movement, the different denominational student movements and other student organizations whose aims and ideals are similar. Further, now as always, the Student Volunteer Movement not only works in coöperation with, but counts itself as having a definite mandate from the Foreign Missionary Boards and Societies of all our Protestant Evangelical Churches. Foreign Mission Secretaries have said repeatedly that if the Student Volunteer Movement were not in the field doing the work it is doing, it would be necessary for the church boards as such to bring into being and maintain a student Christian missionary movement patterned after the present Student Volunteer Movement. We have had the confidence of mission boards in the past and hope to be worthy of it in the future, and are therefore very grateful for the following resolution adopted by the Foreign Missions Conference at its recent annual session in Atlantic City:

"The Conference desires to place on record its continued confidence in the policies and program of the Student Volunteer Movement and to assure its leaders of full support and coöperation in their efforts to interpret the foreign mission situation to the students of Canada and the United States, and to aid in enlisting a sufficient number of well-qualified candidates for missionary service abroad.

"We wish further to record our appreciation of the Detroit Convention for the contribution we believe it has made in extending, deepening and vitalizing missionary interest among the students of this college generation."

I

THE EXPERIENCE OF POWER

SYNOPSIS

Dr. Richard Roberts is a native of North Wales. He has held pastorates in the South Wales coalfield, in London, Brooklyn, and Montreal. At present he is pastor of the Sherbourne Church, Toronto. Dr. Roberts has been closely connected with the Student Movement since 1893. He is one of the founders of the Fellowship of Reconciliation, and the author of *The New Man and the Divine Society, The Gospel at Corinth, The Untried Door, The Renascence of Faith, That One Face,* and other books.

In his address Dr. Roberts suggests that there is arising a new interest in the doctrine of the Holy Spirit. For a time the doctrine dropped out of sight because of the difficulty ordinary people had of comprehending the metaphysical discussions of the theologians. The new approach is through experience and the account of the experience of the early Christians in the Book of Acts is the starting point for a fresh study, rather than the theological doctrine of the Trinity. Dr. Roberts discusses such questions as: How is it that those ordinary people were able to make such an extraordinary impression upon their contemporaries? How did their spiritual experience work itself out in daily living, in human relations? What were the spiritual "gifts" which disturbed the church at Corinth? De we need a new "revivalism"? What was the place of the Cross of Christ in relation to the thought and activity of the early Christians? Can the preaching of the Cross be effective if its shame is taken away? Can worldly wisdom be reconciled with the Gospel?

Thoughts for Meditation and Prayer

If the deepest needs of life are spiritual, then spiritual resources to meet these needs must be discovered. Where are such resources to be found and how are we ordinary mortals to avail ourselves of them? It is the common habit of Christian people to pray that God's spirit may be given to them. It is customary in connection with a great Christian convention such as Detroit to suggest that all concerned join in prayer for the presence of the Holy Spirit in their midst. Is this mere form? What do we expect in answer to such a prayer as this? Do we have any definite anticipations as to what would happen if our petitions brought results? Jesus told his disciples to tarry at Jerusalem until they received the spiritual power that would equip them for their tasks. What really happened at Pentecost?

God's Spirit was in the world before the day of Pentecost, but it had not been understood that common ordinary people such as were in that upper room could have this power in their lives. Prophets and the extraordinary individuals were privileged in this respect. Here in Jerusalem, a large group of ordinary persons, whose attitude was one of faith and expectancy and readiness to receive what God might give, experienced the inspiration of God's Spirit. One of the results of the experience was the heightening of the sense of fellowship in the group and it is safe to say that where there is strife and schism, the Spirit of God is not present in the hearts of men.

Two things then suggest themselves. First, it is possible for everyone to receive the inspiring Spirit of God. And second, the presence of the Spirit of God in a group of people will be evidenced by "an overmastering sense of brotherhood," and "the removal of diffinities."

> "I will pour out my spirit upon *all flesh* and your sons and your daughters shall prophesy, your young men will have visions and your old men will have dreams." Acts 2:17.
>
> "But what the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Gal 5:22-23.

THE EXPERIENCE OF POWER

Richard Roberts

One of the most important and one of the most interesting works published in the last few months is a volume of reminiscences and recollections by Mr. J. A. Spender, once the influential editor of the *Westminster Gazette* in London. Among other things in this book he discusses the changes that have come over religion in his time and one remark he makes I take leave to read to you, for it will furnish the text upon which I want to speak.

He is speaking of educated men, men of a religious mind, in Great Britain today. "For them," he says, "the one article of the creed which seems to gain a deeper and a fuller meaning as others fade, is, 'I believe in the Holy Ghost, the Lord and Giver of Life.' They see the religion of the future as the religion of the spirit, not something merely vague like the life force, but the Holy Spirit compelling us in spite of everything to think of it as holy." And that is only the most recent of many signs that the center of gravity in religious thought and religious experience is steadily shifting to the work and the ways of the Holy Spirit; and it's plain that such an event will be the signal of a general revival of religion.

The doctrine of the Holy Spirit has not been very much in fashion in late years. We haven't heard a very great deal about it. For that, I think the theologians are partly to blame. When they classified and labeled the Holy Spirit as the third person in the Trinity, they converted Him into a metaphysical mystery, and it isn't easy for ordinary folk to make a familiar friend of a metaphysical mystery. And I believe that if we are to recover our intimacy with the Holy Ghost, we shall have to forget something of our theology.

Not that the doctrine of the Trinity is unimportant; it is the only way that we have yet been able to devise by which we can convey any idea of the many-sided and many-colored perfection and activity of God; but, plainly, it can be nothing more than an academic formula, a detached intellectual conclusion, to the man who has not entered into the experience which called the doctrine into being.

The most august theological doctrine, when it is divorced from experience, is not merely useless, it is a handicap upon the spiritual life.

I imagine that most of us find the doctrine of the Trinity today rather an embarrassment. We pay lip service to it, but, on the whole, we should be rather relieved to have it out of the way. And an embarrassment and a handicap it is going to be until we have entered upon that experience which gives it its real meaning.

It is of that experience that I want to speak today, not because it is going to make us theologically comfortable, but because that same experience is entirely essential to the Christian life and is utterly indispensable to the mighty business concerning which this Convention is met.

I remember thirty and more years ago in this Movement we did think a great deal about the Holy Spirit. Perhaps we didn't think enough about some other things, and possibly that is why in recent years we have been, in the Student Movement, paying a great deal of attention to the teaching of Jesus, and that is as it should be. We have learned a great deal from our study of the teachings of Jesus, and most of all we have learned that in those teachings is indicated a way of life, as we say: the only way of life which has any hope for this chaotic and anarchic world. But the more that way of life has been revealed to us, the more incompetent we have felt ourselves to be in the face of it; confronted by the steep demands of the Sermon on the Mount, we have had to confess ourselves morally insolvent. We have neither the wit, nor the skill, nor the courage to go that way, and I suspect that most of us are feeling rather stalled. I want to suggest to you that the time has come that you should add to your study of the Gospels the study of the Book of Acts, the Acts of the Apostles.

In that time of which I was speaking a moment ago, thirty and thirty-five years ago, when we were thinking a great deal about the Holy Spirit, the reason was that we were all studying the Book of Acts. We were studying the Acts of the Apostles simply because we were a missionary movement and we turned to the Book of Acts in order to discover the meaning and the method of the missionary enterprise. And a great discovery which we made was that the presiding and directing genius of the whole enterprise was the Holy Spirit.

Now I am not bidding you do something I haven't done myself. I am doing it now. I have spent the last few months with a company of a hundred people of my own congregation studying the Book of

Acts and I want to report to you some impressions which I have been finding renewed in me in that study. The first, overwhelming impression that I have gained is that of the amazing adequacy of the people whose words and deeds are chronicled in that Book, for their task, the quite impossible task, to which they had been called.

Let me say that again, because I want it understood, not as rhetoric, but as a quite cold, deliberate statement. The first impression that the new reading of the Book of Acts has made upon me is of the extraordinary adequacy of the persons spoken of in it for their quite impossible task.

They were quite ordinary people. There wasn't an able man among them, certainly not a learned man, not a scholar, not a public man, not a leading business man. They were just fisher-folk and peasants and the like. If you had chanced in upon their meeting in the Upper Room, I imagine you wouldn't have thought much of it. You would have seen a company of rather forlorn and bewildered men and women, nursing a rather mysterious hope to which they couldn't give a name, and which, therefore, you would regard as negligible and unimportant, and you would have said, "Nothing can come out of that lot anyway." And yet that company had its moment and that moment, that experience on the Day of Pentecost, transfigured them, lifted them to such a pitch of power that at their word thousands were won over to them. Weak men became fearless leaders. Nonentities grew into strong generative giants. Their souls took on an unheard-of stature and things happened at the word and the deed of these men that break through the ordinary frontiers of experience. It is impossible, as you look upon the story and read it with any measure of imagination, not to have the feeling that the mighty tide of some new, unknown quality of life is sweeping across the scene upon which we are looking.

And you can see the effect of it. Judaism was surrounded with a Hindenburg line across which neither friends nor enemies could pass. No stranger could enter the Jewish lines without the greatest difficulty and no Jew could leave his own lines without having to pay a grievous price. Yet there was that little company with secret orders to advance and one day the moment came and they went over the top and swept out into No-man's Land. You can follow them step by step making their way through the barbed wire entanglements which guarded the old Jewish line, until at last, though they were being harried in the rear by some of their own friends, they had reached, and onrushed, and captured the defenses of the Gentile world, and that is how you and I come to be here in this place today.

The word "power" is written over the whole story, and they said it was the Holy Spirit. But by whatever name they called it, there the experience itself is, and we haven't had it. And God knows we need it.

There is a lame beggar in the story, you will remember, a man who had been lame from birth, and he was healed. I don't know whether you have ever noticed the rather obvious fact that there was nothing the matter with the man's legs, for immediately he leaps and walks about the place. His trouble was not in his legs, but in his mind. He had been told from his birth that he was a weakling, that he was very delicate, and he had come to believe it, and that had become—what is it you psychologists call it, an inhibition? Whatever name you call it, there it was, and we all have it. That is one of our troubles. We all have our inhibitions, these arbitrary checks and arrests that our minds put upon our powers. The truth about us is that we commonly live far below the possible level of physical strength, intellectual capacity, and moral power. One of the first things that the Spirit of God does for a man is to sweep away those inhibitions and to release our powers.

A very remarkable American woman set one of her associates, her junior, to a task from which the younger woman asked to be released on the ground that she simply couldn't do it, and the older woman said to her, "Child, why do you inhibit yourself?" That is what we all do. We harbor doubts and fears and skepticisms and timidities and atheisms of all kinds that put an arrest upon our power and leave us cripples.

I sometimes think that God in Heaven must be looking down upon us and asking with wonder, "Children, why do you inhibit yourselves?" Why do you cherish these private superstitions or incapacities and weaknesses that leave you crippled and impotent and inarticulate? I say again that it is the first effect of the Spirit of God when he comes to man—to sweep all these arrests away.

Here was Peter, trying to look inconspicuous in some corner of the high-priest's courthouse, quaking before a serving maid's accusing tongue, and collapsing into a disgraceful denial of his Lord. He was being inhibited by fear: but the Spirit swept the inhibition away and a few weeks later, there Peter stands, in the same place, confronted this time not by maids and lackeys, but by their honors themselves, standing his ground, a gentleman unafraid. And that same deliverance the Spirit will work for us if we will submit to Him, unloosing our captive powers and bringing us nearer our appointed stature.

You inhibited men or women, remember what your Lord said: how He said that if you have faith as a grain of mustard seed, you might say unto this sycamine tree, "Be thou plucked up by the roots and be thou planted in the sea," and it should obey you. Which is only a graphic way of telling us that there is not in the whole range of your moral or spiritual life any such thing as an insoluble problem or an impossible task or an insuperable difficulty. And in order to clinch the matter, Jesus added, "Nothing shall be impossible unto you."

If you will read the first few chapters of the Book of Acts, you will know that is true. There is a figure used of the coming of the Spirit at Pentecost which might stand for the impression that the whole Book of Acts makes: "The rushing of a mighty wind." We are looking upon a company of people, charged with an irresistible energy, a flaming courage, producing conviction of sin in their neighbors and alarm in the authorities.

But if the rushing wind suggests external events, there is another word in which there is a description of what there is within themselves. You will find it in the fourth chapter, "And great grace was upon them all." That is one of the early appearances of the word "Grace" in the Christian use. As far as the Christian use of the word was concerned it was there in its infancy. It became a great characteristic Christian word to describe the outgoing of God's love towards the creatures of His making. Here it describes the temper of a community and it suggests a serene, generous, and ample climate. If you want to know what it was like and how it worked out there is another word immediately after it that explains it, and it is this, "For there was among them none that lacked."

We hear something about the communism of the early church. But that is sheer nonsense, if it is suggested that they were acting on any theory of property. They were far from that. What happened at Pentecost was something quite simple. These people had gone through a great experience together and they were beside themselves, full of rapture and ecstasy. You know perfectly well that when some great joy has come into your life it always brings with it a great tide of good will. On the day that the joy comes if you are asked for a subscription for a good cause, it is going to be a generous subscription that you give and you are going to go far out of your way to help a lame dog over a stile.

These simple, early Christians so far from supposing they had discovered a new economic philosophy were simply flooded with a spirit of generosity and they did the natural thing in the circum-

stances: they made common cause of it; those who had shared with those who hadn't. They didn't think it was a virtue; it was all in the day's work. They did great things because great grace was upon them all and they did these generous and magnanimous and brotherly things simply because they couldn't help themselves.

Men and women, believe me, it cannot be insisted upon too strongly that the final test of our Christianity is the character of our personal relationships. Saint Paul, you remember, had to deal with this question at Corinth. There was a riot in Corinth of what were called "gifts" and these things were troubling the church and holding up the traffic. Saint Paul had to plead for some sort of proportion, for some discrimination between the passing eccentricities of the spiritual life and the normal business of Christian living. What these gifts were doesn't seem quite clear, though we think we have seen in times of religious revival things that have a family likeness to them.

But there were some people then—there are people still—who supposed these abnormal outbursts were the real notes of Christianity. And Saint Paul had to come and put them right. You remember what he did. He sang to them that great psalm of love. "No," he says, "not gifts, not prophecies, not tongues, not holy-rolling, not the Jump-to-glory-Jane business is Christianity; but simply people loving one another."

Those of you who have had experience of religious revivalism know that this displacement of values is never very far away from us. You no doubt may be familiar with these outward and visible signs of revivalism—the crowd, the publicity, the fever, the tense emotion. I say no more about them than that they are there. But when the shouting and the tumult have died, what then? I expect that the kind of question Saint Paul would have asked would have been, "But do the folks love each other a little better than they did? Souls have been saved, you say. That is good, but pray tell me how much less pride, how much less vanity, how much less envy, how much less malice, how much more courtesy, how much more brotherhood, how much more sympathy, is there among the people? How much simple, unaffected love came out of the whole business, tell me?"

That is the real test, not only of your revival, but of your very Christianity. Not excitements, not fevers, not mobs, not crowds, but the brotherhood, the fellowship, the sympathy that are created. The real end of our preaching and teaching is a world in which men are, as Saint Paul said, kind to one another, tender-hearted,

forbearing one another, forgiving one another, as God in Christ has forgiven all of us.

It was the profound insight of religious genius that led the early followers of George Fox to call themselves "a Society of Friends." That is what the church was meant to be. That is what the apostolic church was, a Society of Friends, and this same church, this same Society of Friends, exists in the world today, and you and I are in it, for the specific purpose of extending its frontiers so that the whole earth shall become a Society of Friends.

It has been beautifully and nobly said that Democracy is not a political doctrine so much as a way of living together. So it may be said of Christianity that it is in effect a way of living together, the way of friendship.

I think the business of Christian missions is not so much to get people to call themselves Christians, not to make Christians in that sense at all, but to make friends. It does not matter very much whether the peoples of India and of China ever call themselves Christians if they are brought into the friendship that is in Jesus Christ. That is the thing that matters, and Christian missions ought to be a great gesture of friendship and a spontaneous outpouring of that grace whose genius is to share its gifts. If they are not that, they are nothing at all. I could pray for no end greater for this Convention than that it should be the occasion of a mighty upspringing of creative friendship that would acknowledge no limits short of the very circle of the earth.

Last of all, the experience of Pentecost gave to these people a gospel, good news. What was that good news about? What they themselves called it, "a way." Good news of a way of life, as we would say. If you will go through the first twelve chapters of Acts you will have no difficulty in discovering what the original gospel was. I cannot now stay to discuss it; but I would remind you that the starting point of all the preaching was the death of Jesus Christ. Now the extraordinary thing is that although the good news was about a way of life—in the Book of Acts as a whole you hear very little about the teaching of Jesus. Why is that?

The answer is this, that the whole secret, the whole method, and the whole power and meaning of that way of life, had been gathered up into one decisive moment and that was in the crucifixion which overshadowed everything else. You will discover, if you will study the sermons and the preaching in the Book of Acts, that almost without exception, that is where they start from. The Cross was, if one may put it so, the peg on which they hang their gospel.

I believe that we need, yet again, to rediscover the apostolic emphasis upon the crucifixion; upon the Cross of Christ. You know that this complacent Anglo-American middle class religion that we mistake for Christianity, is not a good enough gift to take to the non-Christian world—this thin, emasculated, sentimental piety from which the offense of the Cross has been taken away.

It was easy for the apostles to keep the Cross in its true place because they had seen it. But Jesus saw, and Saint Paul saw after Him, that in a world like this it wasn't easy to preserve an authentic picture of the Son of Man, who was born in a cave and died on the Cross. His life all through was a direct contradiction of all the maxims of worldly wisdom and it was easy to foresee that almost unconsciously there would grow a tendency to decorate the story, to minimize and perhaps to expunge from it the elements of humiliation and lowliness and shame and defeat, and to decorate Jesus as a grand figure who would make an appeal to the common human taste for bigness and impressiveness and pomp and power. But the very power of the gospel and its whole redemptive virtue depends upon our keeping untouched and unadorned the figure of our crucified Lord, that Son of Man, in that moment in which, by every secular standard, He went down in defeat.

The preaching of the Cross, when it has been honestly and intelligently done, has been always an outrage in the judgment of worldly-wise men: it scandalized the Jews, and the Greeks thought it a joke; so it has ever been. It was very difficult for the real Cross to make its way in this kind of world and even theology has done its share in robbing the Cross of the shame which is its glory. You know in theology what has happened is, that it has been dressed up as a sort of last part of a business or a judicial contract, as payment made in order to complete a bargain, or as a satisfaction offered to close a lawsuit. Those are the figures under which it was conceived. That is to say, theology has treated the Cross as a business that is quite respectable, but it has robbed the Cross of its deep, critical, human content. We have all the time been discreetly toning down the reproach of the Cross.

Why? Because this world is the kind of world in which the first lamp of wisdom is that a man ought to get as much as he can for as little as he need give; a world which pays lip service to ideas of sacrifice and renunciation, but laughs up its sleeve at them all the same; a world which, to use the phrase of William James, "worships that bitch-goddess Success," where success is measured by the big, spectacular achievement, money, power, social distinction,

popularity, and the like. And it is simply impossible to make the Cross of Christ popular, or acceptable, in a world like that without toning it down and making it other than it is.

And so the sting of the Cross has been taken away, and yet the Cross is still there, stark and bloody, still saying the same thing. It is there proclaiming that love and mercy, that sacrifice and the forgiveness of injuries, are the power and the wisdom of God. It is there to tell us that to play for one's own hand or grind one's own axe is just plain death and damnation; and to show us men who think that the chief good of life lies in going up in the world, this terrific paradox—that the God whom we profess to worship is most Himself when He is going down in the world, down, down—down at last to infamy and to death. That is what the Cross says; these unpopular things that worldly wisdom hates. It says a good deal more than that, certainly, but it doesn't say anything to anybody who doesn't hear that first. That is just precisely the sort of thing it doesn't suit me to hear. There is a potential "big man" itching under my skin and the skin of every one of us, and that big man! Ah! He doesn't want to hear that kind of thing. And yet there stands the Cross, none the less, the Cross which is Jesus Himself in the whole, inmost truth of His being, gathered up and expressing Himself in one perfect and definitive act. And it is that Jesus, that strange man on His Cross, and none other who will draw all men unto Himself.

I don't know whether I have made this point or not. What I mean is that the glory of the Cross is the shame of it. We have to learn that lesson, that it is not the worldly and secular and spectacular achievement that matters in the kingdom of God, but the achievement within your own spirit.

It has been said by worldly wisdom in order to encourage aspiring youth, that there is plenty of room on the top. That is a lie. There isn't. There is only room for a few super-men on the top, and the rest of us who are doing the climbing have to be contented with relatively lower positions on the slope. The only place where there is room for everyone is down at the bottom with Jesus of Nazareth, with Him who took upon Himself the form of a slave and was obedient unto death, yea, the death of the Cross.

You know the old song—I don't know whether it is an old one:

"There was a knight of Bethlehem,
His wealth was tears and sorrows,
His men at arms were little lambs,
His trumpeters were sparrows,

His castle was a wooden cross,
On which he hung so high,
His helmet was a crown of thorns,
Whose crest did touch the sky."

Can you make sense of that? But whatever you may think of it, that is the wisdom and the power of God.

I am done! We men and women need strength and power, courage and momentum; we need that grace which creates friendship and the sharing spirit. We need that spirit that can give us a gospel with a true proportion, a gospel which has still that shameful gibbet at its heart. There is a way of securing all this; there is an experience which might bring us all these things. In the New Testament, it is called the coming of the Holy Spirit. But by whatever name you call it, the experience may come to any of us, if we are willing to pay the price.

What is the price? If you read the first chapter of the Book of Acts, you will discover the price that they paid in the upper room, and it can be summed up in two words. One word is "prayer" and the other is "fellowship," fellowship in prayer and prayer in fellowship; to pray, to pray together, to pray in companies, and to keep on praying. That is the price we have to pay and keep on paying until the heavens open and the Spirit comes.

And now may the Grace of our Lord, Jesus Christ, and the Love of God, and the Fellowship of the Holy Spirit be with us all. Amen.

II

CHRISTIAN MISSIONS IN A CHANGING WORLD

SYNOPSIS

VERY few of us have any accurate or intimate knowledge of other lands or of the missionary enterprise as conducted in those lands. And yet we are tempted to accept broad generalizations about these matters which are popularly current, without inquiring as to their basis in fact. Such generalizations as "Foreign Missions are a big failure," or "The natives don't want our religion," or "Chinese eat rice and rats," or "Africans are all brutes," are passed along unquestioned. In this section an attempt is made to present actual situations in other lands—without any evasion or special pleading. The presentation is, of course, incomplete. Space and time make an accurate, scientific survey impossible. But enough is given to illustrate the necessity of carefully weighing facts before we form opinions.

1. MR. FRANCIS C. M. WEI, who gives the address on *Christianity and Nationalism in China,* is president of the Central China Christian University at Wuchang. He has acted as president of the Christian Colleges Association of China. He was educated at the University of which he is now president (formerly called Boone College), at Harvard University, and the Episcopal Seminary in Cambridge, Massachusetts. He is now studying Sociology with Dr. Hobhouse in the University of London. His address deals with the political and social revolution now in progress in China, with the Christian Church in this situation, and with the question as to whether more missionaries are needed. In the discussion of this last question he draws some very valuable analogies from the introduction of Buddhism into China.

2. MR. MAX YERGAN, whose subject is *The Strength and Weakness of the Missionary Movement in Africa,* is an American Negro now engaged in missionary service under the National Y.M.C.A. of South Africa. He graduated from Shaw University, Raleigh, North Carolina, in 1914 and was the recipient of the 1926 Harmon award for distinguished religious service among Negroes. After a description of the great changes which are taking place in Africa—changes that make the use of the term "New Africa" appropriate—Mr. Yergan undertakes an appraisal of Christian Missions in Africa, noting first the points of strength. These include devotion of life; the self-criticism of those engaged in the work; the international and interracial sweep of the enterprise. The weaknesses include sectarianism, failure to naturalize Christianity in the African mind, failure to provide for adequate native leadership, failure to break down the "color-bar." But withal, the Christian enterprise in Africa "is still one for which people are willing to live, and for which people are willing to die."

3. DR. ROY HIDEMICHI AKAGI is the General Secretary of the Japanese Students Christian Association in North America. He has studied in the University of California, Chicago University, Harvard University, and the University of Pennsylvania. His doctor's degree he won with honors in the field of history. He has recently returned from Japan to take up again his work with Japanese students in this country. In his address, he points out that the influence of Christian ideas and ideals in the life of Japan is far out of proportion to the number of Christians enrolled in the churches. But he quickly turns from this point to consider the future prospects of Christianity in Japan, discussing questions such as: Is there a need for a new philosophy of missions in Japan? Do the difficult economic, social, and international problems faced by Japan require a new Christian approach to the situation? Is there a need for a reinterpretation of Christianity in terms more understandable to the Japanese mind? What limitations are placed upon missions by the United

States exclusion act? What of the field for Christian service among the Japanese who have come to America?

4. Mr. W. E. S. Holland, who speaks of his experiences in India, is a member of the famous British family of Hollands, notable for their work in the Church of England. The name of Canon Scott Holland is perhaps most familiar to us on this side of the Atlantic. Service in Indian student circles has engaged Mr. Holland for the past twenty-eight years. He is the author of *The Indian Outlook, The Goal of India,* etc. Mr. Holland's discussion of India comes immediately to grips with the rising tide of Indian nationalism. As a British missionary what does nationalism mean to him? Has it closed the doors to his ministry? Among an extremely sensitive people what can he say for Christ which will not be discounted by the fact that he belongs to the ruling nation? Has not the Great War stopped the mouths of missionaries who come from nations which repudiated the Prince of Peace? Has the door of opportunity for missionary work among the educated Indian patriots closed or is it possible to adapt oneself to the situation and make an acceptable approach to them? What place, if any, can the missionary fill in India in the future? What is efficient missionary service—"getting things done, or helping people to grow"? Mr. Holland deals with these and other connected questions with great courage and sincerity.

Thoughts for Meditation and Prayer

Are we afraid to face the facts? Dr. T. R. Glover calls Jesus, "a son of fact." Certainly Jesus was sure of the liberating power of truth. "You shall know the truth and the truth shall make you free." (Jno. 8:32.) We gather together in Detroit as Christian men and women in the name of Jesus. Let us, therefore, be courageously willing to face all the facts which may be presented regardless of what adjustments this may require in our thinking and our living. We have heard and read all sorts of conflicting reports about conditions in other lands; manifold are the criticisms of Christianity and of its missionary program—what is the truth? We may be startled by some of the things we hear at Detroit; we may be disillusioned; or we may discover that our preconceptions were ill founded and prejudiced. Will we dare to accept the truth? The cause of Christ is not well-served by indirection or equivocation. Jesus never sought to gain a follower by compromise or by withholding the hard truth of what it all involved.

"There is nothing hidden that shall not be disclosed, nor kept secret that shall not be known and come to light." Lu. 8:17.

"When the Spirit of truth comes, He will guide you into all truth." Jno. 16:13.

"God is light; there is no darkness in Him at all. If we say we have fellowship with Him and yet walk in darkness, we are lying and not living the truth. But if we live in the light, just as He is in the light, we have fellowship with one another." I Jno. 1:5-7.

CHRISTIANITY AND NATIONALISM IN CHINA

Francis Cho-min Wei

The Christian missionary movement is a movement with nearly two thousand years of history and with a field co-extensive with the human race. Its place in the history of mankind has been won, but the message which has driven me to the platform of this Convention concerns what missionaries can do in the future.

What is the function of missionary work? It may not be entirely out of place here to remind ourselves of it. Undoubtedly, the function of Christian missions is to save human souls and to give man abundant life. In terms more readily understood by the modern mind, its function is to bring the life of Christ into touch with the life of man so that the human mind and the human heart may be purged of every unworthy motive, greed and selfishness, prejudices and pride, jealousy and hatred, and to fill it with sympathy, brotherliness, and love. These unworthy motives keep man from God and divide him from his fellow-beings, thus making impossible his development to the full stature as intended by his Creator and leading eventually to the perdition of his soul. These unworthy motives cause misunderstanding, mutual suspicion, and war. They underlie every case of exploitation, economic oppression, and class strife. Not until the human mind is purged of these deadly motives and the human heart filled with the Spirit of Jesus, is man able to enter into right relationships with his fellow-men and to be truly saved. Not until then is our prayer that His Kingdom come, answered, when all potential in man is fully developed, and all of value in the achievements of mankind duly conserved and not destroyed.

This being the function of Christian missions, wherever the will of God does not reign supreme and the abundant life promised to man is not yet realized, missionary work is still needed. Wherever we find an unworthy motive still dominant in human affairs, there is yet a trench for Christian soldiers to capture for God's Kingdom. Wherever economic exploitation, political oppression, or international injustice still goes on, there is still a battle to be fought. The world being as it is, there is still a great deal for Christian men and women

to live and to die for. But let us confine our attention to the mission field in China, the only field concerning which I have any claim to speak from first-hand experience.

For over a hundred years, indeed, for a much longer time, if we consider also the work of our Roman Catholic brethren, consecrated and heroic missionaries have been laboring in China. For our present purpose we are not immediately concerned with missionary work in the past, its achievements and its failures. Let us consider its future, although to forecast anything Chinese requires much boldness.

China and the Chinese are now undergoing a change more critical and more far-reaching in its influence, for good or for evil, than almost anything recorded in the long history of our nation. I can think of two or three outstanding phenomena in our history of four thousand years, which are at all comparable in far-reaching significance with what is going on in China just now. These are the historic figure of Confucius, the ambition of the First Emperor, and the introduction of Buddhism. We are facing a future full of possibilities but at the same time it is beset with many dangers. Can you imagine a whole nation of China's population and tradition suddenly awakened from a deep slumber and becoming desperate in mass movement, urged on by the most primary human impulses? That is the situation in China just now. For the cause of it, we have to go back a hundred years or so. It is needless to say, unfortunate as it may be, there is always more than one interpretation of history. The writing of history is in its very nature a selective process. Of every historical event, each man has his own account to give, and if he is at all interested in it, he will give his account with a certain amount of feeling. But feeling is a fact, and it has also its factual basis. As to the historical background of the present movement in China, I will try to make a long tale short. China was opened to international trade in the first half of the nineteenth century, much against the wishes of the Chinese. This does not mean, of course, that there had been no trade between China and the rest of the world before the cancellation of the charter of the United East India Company and the appointment of Napier as the British representative at Canton. But trade involving direct political contact was a thing of the early nineteenth century. Political contact soon led to a clash of national pride and prejudice, a clash between different ideas of right and wrong. A series of wars followed. China was repeatedly brought to humiliation in battles, but not convinced of her unreasonableness or of her inferiority except in modern warfare. But a movement was soon started to put China on the same footing

with her enemies and that movement has since grown to considerable magnitude. One enterprise after another was launched to modernize the nation, first in military organization and equipment, then in industry and education, still later in government and politics, and recently, even in language, literature, and social ideas. Ever since our defeat in the Opium War, there has been a tendency, a growing tendency, to imitate the West. Imitation becomes more extensive as the effort to modernize China becomes more desperate, till the culture and identity of the nation is at stake. Consciously or unconsciously, the glaring success of one of our neighbors serves as an added stimulus. Imitation seems to pay well. I remember distinctly that over twenty years ago when I first went to Middle school in China, no boy could finish a course in composition without writing a theme on this popular topic: how to make China rich and strong. No school orator could win popular applause without saying something as to making China rich and strong. It is that feature of the modern state that we wish to imitate. Make our country rich and strong, is the cry heard everywhere. We must do so, if our grievances are to be redressed. That seems to be the widespread feeling.

This is too brief a sketch of China's history for the last one hundred years, and it is perhaps, too crude an analysis of the mentality lying back of all the recent upheavals, of which the present nationalist movement is only one of the expressions, the clearest and boldest though it may be.

The unchanging China is now changing rapidly; yes, so rapidly that we are at times puzzled as to the direction she is heading. A nation of four hundred million souls is at the cross roads. Is she going to be completely modernized after the model of the European states? Is a nation of China's population and natural resources to become obsessed with that spirit which we call nationalism? Is the nation-state the final word in the political development of man? Is that the best our human civilization can produce for the maintenance of order and peace in the world? Would it not be too big a price for China to pay, if she should gain all that a nation-state represents and lose her own culture and identity? But to get even with those states which defeated her in battles and exacted terms of peace from her under the threat of gunboats and dreadnoughts, the costly price may have to be paid. She may fail. Who knows? But we have a proverb: It is more honorable to try. It is this kind of attitude that makes one apprehensive of the future.

Many happenings in the history of China's foreign relations during the last one hundred years are regrettable. But more than

anything else I regret that China should have come into political contact with the world at the time and in the manner that she did. We did not choose the time, nor did anybody else, strictly speaking. In such matters it is difficult to apportion blame and analyze responsibility. Such matters may be called historical accidents, or, as insurance companies would call them, acts of God. The door of China was forced open to international trade just at the time when nationalism and industrialism were driving the nations of Europe to cut each other's throats. Who is bold enough to deny the possibility that if China had come into direct contact with the West on a large scale at a different time and in a less unfortunate and spectacular manner, instead of imitating the West *en bloc* with much embittered feeling, she might have been in a position to evolve a political organization to surprise the world and perhaps to benefit herself and the rest of mankind?

But let us not indulge ourselves in speculation, when its materialization has been made impossible by the past. At least as far as the immediate future is concerned, let us keep our feet on the solid ground of facts, and ask ourselves what to do with the awakening giant at the cross roads.

All friends and well-wishers of China can help. With more imagination and sympathy, each of us may help to remove that stumbling block handed down to us from the middle of the nineteenth century when conditions in China were quite different. I refer to the unequal treaties. In the last analysis, those treaties have ceased to be a source of benefit even from the commercial point of view. From the missionary viewpoint the present treaty rights hinder, rather than help, the spread of the Good News of Peace and Good Will. Whether the treaties should be abandoned by the Powers or revised to satisfy both the interests and the self-respect of all concerned, is a problem in itself and there are many thorny details in it. For the present purpose, suffice it to say that important as this question is, its nature is negative from the Christian viewpoint. The more positive step for Christians to take is to readjust and reinforce the Christian movement in China. Only love can overcome hatred; good-will do away with prejudices; and personal contact obviate misunderstanding. From the experience of the last one hundred years we ought to learn some good lessons. To err may be human, but certaintly it does not pay, especially when our errors are blindly repeated. As far as our missionary work is concerned, this temporary interruption in China gives the best opportunity to review our past and profit by our mistakes.

Perhaps, your first question would naturally be whether foreign missionaries will still be needed in China? My answer is *Yes.* It is not merely *my* answer, but also the answer of some sixty leading Chinese Christians in all parts of the country, to whom this very question was put two years ago, after the Shanghai incident of May 30, 1925, and after not a little unpleasant experience in many Christian institutions.

We shall continue to need foreign missionaries, for our Church in China is to be primarily *Christian* and only secondarily Chinese. An exclusively national Christian Church is a contradiction in terms. The Church in China ought to be Chinese, because our faith is that the Chinese Christians, as Chinese, will be able to contribute to the complete expression of the Christian faith through their temperament and general outlook on life, and through their culture and social heritage. But the expression of our Christian faith would be far from complete, if we should emphasize the Chinese aspect of our Church at the expense of its Christian character. My hope, most fondly cherished, is that nations may exchange missionaries so as to counteract the danger of narrowness and exclusiveness and to enrich each other's religious experiences. Some may object to the word "missionary" and insist on substituting "worker" for it. I will not detain you over this hairsplitting sophistry. All Christian workers are missionaries until the Church is triumphant and the Church is no longer needed. At least five hundred years after the latest date given for the introduction of Buddhism into China, Buddhist teachers and saints still continued to come to China from abroad and help to enrich and deepen the faith and experience of the Chinese followers of Gautama. You may have heard of the great names of Fa Hsien and Hsuen Chuang, two intellectual giants and saintly men of the Buddhist Church in China, who were both educated in India and whose achievements for the Chinese Buddhist movement put us Chinese Christians today to shame by contrast. One may search their writings but one fails to find a single complaint of the continuous influx of foreign Buddhist missionaries into China.

But on the other hand a casual study of the Buddhist history in China reveals also other interesting points which we do well to take notice of in connection with our missionary problems in China of the present day.

In the first place, the Buddhist missionaries of those good olden days all came to China at their own risk. They had no government of their own, much less gunboats of their government, to protect

them. They relied upon whatever protection they had from the Chinese government and Chinese law, and above all from the good will and solid common sense of the Chinese people. No indemnity for damage done to Buddhist institutions is found in Chinese or Buddhist records. But there are records of heavy losses suffered by the Buddhist Church from Chinese hands. The Buddhist movement in China has spread not because of the absence of persecution. But while it was opposed, it was not suspected. Whatever gifts the Buddhist missionaries brought to China were free gifts, just as they gave their lives freely to the cause of the Buddhist movement.

In the second place, while the Buddhist missionaries did come to us with their different theologies and theories of salvation, which are always many in Buddhism, they made no attempt to impose their own differences in matters of creed and polity upon their lay brethren, most of whom, as in every religion, prefer to remain happily ignorant of such uninteresting details. This is especially true in a mission field, where the historical background is not favorable to such differences in creed and polity.

Differences in theology, for the Buddhist, constitute only schools of thought, and not divisions in religious fellowship. Hsuen Chuang himself reported the monastic life in India where Buddhists of various schools studied, meditated, and lived together under the same roof and often sat at the feet of the same teacher. They seemed to refuse to allow things concerning the intellect to divide them in spiritual fellowship. Indeed, denominations, as we understand the term, do not exist among the Buddhists, Taoists, or Confucians. The term itself has not been successfully translated into Chinese. May God bless the Chinese language by keeping it safely out! There is one more point in the history of the Buddhist Church in China, to which I would like to call your attention. The Buddhist missionaries from abroad came to teach, but not to dictate. Sometimes they occupied high positions in the Buddhist Church. The famous Bodhidharma is still honored as the first Patriarch of the Contemplative Buddhists, but that was not because he came from India, but because he won for himself that position.

At this point some of you would surely raise the question of Buddhist finances. The modern mind can not leave finances alone. But I must confess my ignorance in this respect. We may suppose, however, that in those days finances were not the all-important item in a missionary program. The coöperation with their Chinese brethren extended their work only as far as the natural development of the Buddhist Church called for. No attempt was made to push

things faster than their natural development. "Push" is a Western characteristic. The Orient prefers natural growth.

In calling your attention to these points, I have not compared the relative strength and weakness of the two religious systems—Buddhism and Christianity. I have concerned myself only with the more human side of the Buddhist missionary movement in ancient China. In that respect the difference between the Buddhist and the Christian movement may be due to the respective distinguishing characteristics of the East and the West. The Easterner is so sadly unbusiness-like, while our friend from the West is business-like from top to bottom. Mission boards impress an oriental observer as being so very business-like, in methods if not in spirit. Tables, charts, statistics, regular annual reports, official instructions, and what not. These may be essential to efficiency, and no suggestion is made here to abandon them. But one wishes sometimes to see less of that shareholder and dividend psychology in the church contributors, and more confidence placed in their representatives on the field, so that they may have more liberty to express, according to circumstances and under the guidance of the Spirit, the good will they are sent out to represent.

Now, friends, fellow workers in the mission fields, and prospective missionaries: Let us remember that the function of Christian missions is to create a new life, a new community among those whose lives have not been touched by Him who is the Prince of Peace and Good Will. This is no easy work. Its results are not always expressible in terms of figures and statistics. Statistics, however accurate mathematically, are deceptive, for we have seen how they have deceived in China. Further, missions in a rapidly changing situation cannot be operated from the home base, any more than ocean steamers can be steered to the safe harbor on a stormy sea by rigid instructions from the head-office in London or New York, which bind the experienced captain hand and foot.

As to the life of missionaries, material comfort is not the question. No one needs to worry that the moment he steps on Chinese soil he has to eat rice and not bread until his furlough is due. Education of missionary children is a problem, but the solution is being worked out. The problem of missionary life is to live up to the expectation of our non-Christian neighbors. They expect to see in our lives the Jesus Whom we preach. We cannot convince them of the reality of Him Whom they do not know, if He is not in us who profess to have known Him. We cannot preach what is not in us. We cannot extend the Kingdom of God if it does not exist

among ourselves. This is our real problem and we must be prepared to face it. To be a missionary is a presumptuous thing. We profess to show others the life that will save. But in the modern world the missionary problem is not only to save individuals, but to convert nations. The latter is far more difficult. It has never been done. But it must be done, or else the world is in danger. As it is the world is not only unsafe for democracy, but it is unsafe to live in. Our problem in China is to convert the nation, and the greatest contribution we expect from China is that she will be the first Christian nation in the history of mankind. Are we equal to such a stupendous task? The only hope for us is to build up a community of Christians who in spite of their frailty may supplement each other's lives in their weaknesses, and together endeavor to reveal, however feebly and partially, the Spirit of their Master.

To build up such a community is our only hope, not only in China but in the whole world. Christians in all lands ought to assist one another in this great enterprise. We need each other. We in China specially need you, who have had a longer, and therefore a richer, experience. We wish to profit by your failures as well as by your successes, by your mistakes as well as by your achievements. We have to do the choosing indeed, but you must do the offering. We need you, because we are fully aware of the danger of a national church which loses its catholic character and sacrifices much by clinging jealously to a little. We need you particularly at this time, for, unassisted, we cannot hope to carry on the program that has been started during the last quarter of a century, and it would be a hardship on the Chinese people and unfairness to yourselves to abandon that program simply because we meet with opposition. When compelled by circumstances, Protestant Christianity will not disappear from China as Nestorian Christianity once became extinct after a period of prosperity in the Flowery Land. Our recent experience shows that even among our younger Christian leaders, some of them only fresh from college, there may be found, thank God, a good deal of the stuff of which Christian martyrs are made. No doubt, it is our battle and we have to fight it, but can the rest of the great Christian community in the world calmly watch our fight? The idea of international Christian fellowship, at a crisis like this in China and in the Chinese Church, ought to appeal to every one of these thousands of students present in this Convention.

We need those volunteers who are specially trained for definite lines of work in the building up of a Christian community. We need those volunteers who have a clear vision of the future of the Chinese

Christian Church and its place in the Church catholic. We need those volunteers whose sympathetic attitude, international mind and brotherly temperament will make it a joy for an international Christian group anywhere to work and live together.

In other words: foreign missionaries are still needed. Both the religious history of ancient China and the nature of the Christian Church in all ages indicate no need to withdraw misssionaries from China. The anti-Christian movement has been a cry against missions only in so far as they are implicated in China's international treaties and obligations. Missions with their foreign support have aroused suspicion, only when they are viewed against the historical background of the last seventy-five years. Causes for such suspicion must be removed, and errors in mission policies must be corrected. Many of our missionaries have come home to Europe and America, some, perhaps, never to return. There are those who would find it difficult to adjust themselves to the new age and the new spirit in China, and they would serve the cause better by remaining home. But the missionary movement will have to go on. The missionary movement, to which the new China owes so much, will be given its full credit, when the history of Modern China comes to be written, and before that time comes, a swinging back of the pendulum from the present anti-Christian position will have been started and missionaries will find a ready welcome back to their old field, not, of course, to dictate and control, but to coöperate and assist, to advise and give needed counsel. But will you be ready, when God through the Church in China calls you?

That call may come to you in a still small voice, in this hall during these Convention days or a year from now, or perhaps, later. Will you be ready then to say: Here I am, send me, Lord? Will you be ready with the necessary training? Will you be sure of the vision of the Chinese Church which you are to help and serve? Will you be saturated with that spirit of sympathy and humility and service so as to give up all for a movement that means all, for it is God's movement? It is time to prepare yourselves now.

We in China have entered upon the second stage in our Christian movement. We Chinese Christians have to go to the forefront, but you will be needed at the great centers of Christian work to prepare the necessary material and to train the much needed workers. On behalf of the Church in China I appeal to you to get ready as soon as you can. God will call you.

THE STRENGTH AND WEAKNESS OF THE MISSIONARY MOVEMENT IN AFRICA

MAX YERGAN

ANY appraisal of Missions in Africa is inseparable from the condition which obtains in Africa today as a result of the changes which have taken place there during the past fifty years or so. We face, today, something of a new Africa. It is certainly new in these following three or four respects.

Africa is not the Africa of fifty years ago from a political point of view. We understand that quite easily when we remind ourselves that the whole of the African continent today, with the possible exception of Liberia and Abyssinia, has fallen under the control of the great powers of Europe. Any imagination here will open up the significance of that great fact.

Africa is, in the second place, new economically. Vast amounts of capital are being poured into that continent every year from all countries, America as well as Europe, for purposes of developing the material resources of the country. I do not need to dwell upon the significance of that new fact. I could give the details, but time does not permit.

Africa is also new in a somewhat smaller degree from a racial point of view. Down in South Africa where I have been working for the past six years, a million and a half or more of Europeans have settled, making that their permanent home. The same is true of Europeans in other sections of Eastern and Southeastern Africa, South Central, and Southwestern Africa, thus introducing an altogether new situation into this Africa which we face today.

Manifestly, as a result of these widespread changes, we are bound to face a new Africa socially. Old conditions are being changed; tribal life is no longer what it used to be. The rule of the old tribal chief in many instances has been replaced by the rule of the European magistrate. Tribal customs have been changed. The idea of individuality and of individual ownership of land has been introduced. Family life has been changed and parental control has been broken down to a great extent, because of the necessity on the

part of fathers, as well as sons, to go away from their time-honored tribal homes to the big port cities or industrial centers, there to earn money with which to buy food and pay taxes, the latter constituting another new feature in this new Africa.

As a result of the conditions which I have tried to disclose by this sketch, there are some two or three outstanding problems to which statesmen and the Christian enterprise must address themselves in their efforts to make out of Africa that which we believe it can be. Racial fear must be replaced with something else; we may call it brotherhood, love, or coöperation, whatever we choose. A new political life must be worked out whereby the legitimate aspirations of Africans can be satisfied as regards a voice in the conditions under which they live. New social conditions must be worked out whereby Africans will come into possession of the ideas, the tools, the methods, the means, necessary to live under these new conditions which obtain.

Now the second thing to which I wish to call your attention is the fact that moral and ethical developments have not gone ahead in pace with these other developments to which I have just referred, and that leads us to a consideration of the task which the Christian enterprise has facing it as it attempts to address itself to this situation. You and I cannot turn ourselves away from it, because it is a great human problem and because those problems fall within the embrace of our Christian faith.

It is in the light of a background something like that sketched above that we must undertake this brief appraisal of Christian missions in Africa today. The first word of appraisal I would utter must take the form of an observation on this gathering. I look into the faces of some 3000 or more people here today who have come at the cost of great prayer, preparation, time and money—and why? Well, because of a Great Personality and an inexorable command, and because of an idealism and a body of service which have come as a result of that command during the years which are behind us. Whatever may be the views that you and I may have as regards this missionary enterprise, the outstanding fact is that you and I are here because of it, and I submit that as a great asset in this appraisal as regards the strength of the missionary enterprise.

There is a second step in this appraisal which brings us face to face with the fact that those of us who are tremendously interested in the missionary enterprise are perhaps as keenly critical of it as are those who may not be so interested in it, and that is an evidence

of vitality, of something real and by all means necessary to this cause in which we believe.

Then there is a third point in the strength of the missionary enterprise to which one wishes to refer. We are face to face on a small scale here with the fact of the interracial aspect of the missionary approach. I am very glad to see within this gathering representatives of my own race, not only from America, but from Africa likewise. But even if they were not here, I know I could truthfully say that among many of you of another or other races there is as keen a desire to see the right thing done here as well as in Africa, as there obtains among you the consciousness of the fact that there is much to be given to you even from this continent of Africa to which we are calling attention here this morning.

But even as I utter these words, I marvel at the bold, sporting spirit of the Student Volunteer Movement. At many of these conventions its leaders have been asking Negroes to share in its deliberations. And, my friends, you know that many of these Negro speakers of the past, and certainly those of the present, could use their allotted period acquainting this and other similar gatherings with what it means to be a Negro in America, as well as in Africa. Reference would be made to the stigma which many white people have consciously fastened or have permitted to become fastened upon almost every Negro. One could tell how this stigma haunts almost every movement of life, interfering with the meeting of great primary needs such as earning food and shelter for a family, and daring to say that ideas of progress, even as progress is understood here—improved homes, educational advance, and in the manifold outreaches of the body politic—that such ideas must go so far and no farther.

And, as regards Africa, with his brother in America your Negro speaker could sing his song of gratitude for all the good that has come, for the army of men and women to whom truth has meant everything, who have taught and fought for truth as it bears upon every phase of the black man's life. Such a song would take us into the realms of the higher and more exhilarating notes, pealing forth the joy of something new, a new song, a new picture, happy homes, manhood and womanhood sweeping on to its God-given destinies. But, like many of the great songs of life, our voices would then have to take on the softer modulation of the lower and minor notes, and sometimes even the plaintiveness of the spirituals, expressing a song of sorrow, of slavery, of personality violated, of rights suppressed, of land taken, of greed, of human inhumanity.

A Negro poet gives us the words that many an African speaker

could, with a large measure of justification, lay before gatherings of white people in both Europe and America as well as in Africa:

"Brother, come!
And when we stand before Him
I shall say—
Lord, I do not hate,
I am hated.
I scourge no one,
I am scourged.
I covet no lands,
My lands are coveted.
I mock no peoples,
My people are mocked.
And, brother, what shall you say?"

And let not any of you say nay to any such voicing of life's facts and feelings.

"The toad beneath the harrow knows
Exactly where each tooth goes.
The butterfly upon the road
Preaches contentment to the toad."

But one's time, if confined to such statements as those above, would for its constructive helpfulness be about as positive as was the comment which I heard a fellow minister of mine make on the subject of honest men. Said he, "There are very few honest men in the world; scarcely any; in fact, there is not one."

What I have said brings us face to face with a great fact to which we must refer in this appraisal of the missionary enterprise. It is this: Christian missions today are not an undertaking confined to one set of countries, those of Europe and America, nor to one race, the white. Thank God, there is the growing conviction that the future world will be poor indeed without those qualities which the ancient civilizations of the East can give, and that something vitally precious will be lacking if Africa's gift of song, her art, her abundance of good will, her patience, tolerance, and her well-reasoned philosophy of friendship and the dignity of humanity and human nature—something divinely precious will be lacking if these gifts of Africa are not made to present and future world needs.

Yes, the missionary enterprise has recognized the great fact that the spirit of the Lord may rest at Antioch as well as at Jerusalem. Thus do we have here in this gathering—and I have seen the same thing in similar gatherings in Europe, Asia, and Africa—a manifestation of the interracial interdependence as well as the exchange idea

representing the new conception of the universal nature and responsibility of the missionary enterprise. It has been well said that Europe and America would be very presumptuous indeed if they felt that there rests exclusively with them today the task of bringing into existence this world of God. The churches of the West can no longer stand on a pedestal and hand down to those of Africa and the East the excess of their spiritual and material needs. Today there must be real coöperation, work with, not for, and receiving as well as giving. That is an increasingly new note that we are happy to observe as we undertake to appraise Christian missions today.

Consequently, as we turn now to a consideration of what we believe to be some of the weaknesses of Christian missions with reference to Africa, it will be clearly understood that we do not turn ruthlessly and with violent hands upon a mother, but rather with great appreciation of the family to which we all belong, as well as appreciation of the ideals expressed, and service rendered, and of our joint blame for error as well as our joint responsibility for the more glorious flowering of a possible world of God.

I remember the late Dr. Aggrey, a saint of God, describing in his most telling manner the weakening effect of a phase of denominationalism as it manifests itself in Africa today. He used military figures. The Baptists he described as belonging to the infantry, striding ahead unafraid, heedless of overwhelming streams, intent upon the accomplishment of their aim. The Methodists made up the cavalry, here, there, everywhere, proclaiming to the world the great need of the contribution they had to make. The Presbyterians and Reform churches constituted the heavy artillery, solemnly booming and throwing up their well calculated protective barrages. The Congregationalists manned the aviation corps, daring, speed, penetration, often ahead of the main army. Some of the newer bodies he likened unto the machine gun squad, pecking here and there and sometimes almost annihilating other forces. The Episcopalians made up the headquarters staff and along with the Presbyterians and Congregationalists constituted the intelligence department; and then, finally, came along the Salvation Army spreading the asphyxiation gases.

But there was no Generalissimo, no efficiently coördinating body, no Board of Strategy, and as a consequence, the objectives were not fully realized.

That is, of course, a rather loose and general characterization, but it is, nevertheless, true that Africans do have a most difficult time in their effort to understand the various types of the same re-

ligion by which they are confronted, and certainly it is not an easy matter for them to understand fully the apparent competition and overlapping which still enter to a very real degree into the missionary effort.

I do not wish at all to give the impression of not appreciating what I believe to be a great asset in Protestantism, as is indeed the case in another and larger section of Christendom, namely, the fact that every particular religious outlook, even the finer shades of religious differences, is rendered articulate by the present arrangement whereby a vast body of very valuable service is released. It is, nevertheless, true that one of the real weaknesses of the cause we represent exists because of the effect of this divided and somewhat competitive approach on the part of the churches. In reference to Africa, one believes that more concerted efforts are going to yield harvests far richer than anything we have yet dreamed of.

Let us refer to another weakness. Among the more encouraging developments, in those parts of Africa of which one may speak with first-hand knowledge, nothing is more significant than the steps which at least two of the large boards at work there have taken towards giving effect to their expressed policy of building up an indigenous church. But one does have to register here the impression that there is a widespread feeling among many intelligent and fair-minded Africans that these processes have not gone ahead with as much speed as is possible. One has not observed a considerable amount of sentiment supporting an altogether separate and purely African ecclesiastical organization, but what is desired is an arrangement whereby African religious genius may become reasonably and desirably expressive and active. Fortunately, progressive missionaries are in sympathy with this desire and are putting forth every effort to make it possible.

As we turn our attention to another weakness, there comes into our mind at once the body of fairly able leadership in Africa for which missionaries are almost altogether responsible. And surely every fair-minded African is cognizant of this fact. Nevertheless, there is a weakness in the missionary program to be seen in the failure to provide for the raising up of a more capable leadership among Africans themselves. Two decades ago, an able Chinese complained that many missionaries were satisfied, indeed had as their goal, the task of raising up a body of good followers. He observed, however, that there is also required a number of good leaders, and that it was the duty of missionaries who are interested in the religious, educa-

tional, and larger social progress of the people to bend their energies toward providing this type of leadership.

This is certainly true in reference to the missionary program in Africa, and one believes that the entire missionary enterprise will fall far short of its ideal unless the very best efforts are put forth to discover capable Africans, and in conjunction with state and other educational bodies, undertake, under some sort of religious auspices, the production of the intellectually capable men which Africa must have if her people are to reach their highest end.

One believes that it is possible for the church to retain either in its service or under its influence, the very choicest of African manhood and womanhood, if it will not be satisfied with anything but the very best education obtainable.

Another weakness in the missionary enterprise obtains because of the racial identity of most missionaries, and the representatives of those governments which control Africa. Reference will be made a little later to the fact that most missionaries have been the strongest defenders of the rights of Africans against a too strong and unjust aggression from without. But in spite of this, as many fair-minded missionaries themselves admit, a liability does obtain in the fact of their racial identity with the governing powers. One mentions this here primarily that people may realize the very close study which Africans are making of the missionary enterprise and the absolute necessity of missionaries identifying themselves with Africans on all points where Africans are right.

But of all the weaknesses hindering the cause of missions, one can think of none more serious than that which obtains in the existence and recognition of class or racial differences. Many Africans maintain, and in many instances not without real justification, that some missionaries share with other whites their feeling of racial superiority or something of racial snobbishness, and that this is exemplified in some instances by the absence of an ordinarily courteous attitude. And in other instances the African Christian complains because he is made to feel by his missionary leader a difference which under the circumstances takes on the stamp of inferiority. The financial relationships between some missionaries and their African workers are sometimes responsible for this, and one admits that unless the missionary is particularly and constantly careful, a relationship of employer and employee between himself and his African associates is liable to come into existence, to say nothing of a more strained relationship between himself and the masses of the people among whom he is working.

Then there are certain social relationships, or sometimes the absence of such relationships, which are responsible for this idea of superiority and inferiority entering as a great weakness. In the opinion of some people, this is a very delicate point, but, notwithstanding that, one submits in all seriousness and out of real concern for the great cause in which we are interested, that it is a great stumbling block in the way of a full, untrammeled advance of the Kingdom of God in Africa.

I could tell you a story of a conversation I had one night with one of the most brilliant Africans in South Africa, who was sitting out beside the camp fire talking about the problems of Africa today. My friend became suddenly quiet as we began to talk about this aspect of our difficulties and he made some rather dark remarks, and when I asked him why he was so pessimistic, this was his answer: "I fear that we are going to lose much of the ground which we have gained."

"Why are we going to lose it?"

"I fear," said he, "that this thing of which we have not been afraid, namely, the force of Mohammedanism in South Africa, is in a position to gain much ground."

"Why?"

"Because," said he, "there is no color bar; because there are no color differences; because there is an impression which we cannot get away from as we find ourselves face to face with the missionary enterprise as we deal with it today."

I submit in all seriousness that this fact of racial difference, this fact of racial snobbishness, does constitute one of the greatest stumbling blocks in the way of the advance which we would like to see the Kingdom of God make out in the part of the world that I come from.

I began my remarks with reference to the strength of the missionary enterprise. I should like to close with a similar reference. I should like to refer to what I believe to be one of the greatest assets, namely, the fact that missionaries have been true to a great ideal; that they have permitted nothing to stand between them and the accomplishment of what they have considered as a great inexorable command from Him whom we follow; and growing out of that conviction, and as a result of that conviction, we do find a vast army of people who are making a contribution, fraught though it may be with error and mistake, nevertheless, an unmistakable contribution towards the one great end that the thing for which we pray may come.

That, I submit, is the consideration which every individual here must face, and I should like to have you face it as I leave this picture with you. Out there in Africa there are some six thousand people who have gone from Europe and America, who are today in a new spirit, many of them, working with some twenty-five or thirty thousand African Christian workers, who have seen the same goal, who have seen the same Face, who have had the same impression made upon them that these Westerners have had.

Here is another aspect of that picture: Down there in South Africa, where some difficult problems exist, there lives a noble European woman to whom six sons have been born out there, and every one of those six sons has been given by this woman, notwithstanding the social prejudices in the midst of which she lived, every one of them has been given to the great cause of the Kingdom of God among Africans.

The other day down in Tennessee, I traveled out of my way to see a Negro woman whose son we helped bury out in East Africa ten years ago when he came out to help us there.

Thank God, this enterprise in Africa is still one for which people are willing to live; and thank God, it is an enterprise for which people are still willing to die!

THE FUTURE OF CHRISTIANITY IN JAPAN

Roy Hidemichi Akagi

Christianity in modern Japan was introduced as a prohibited religion and has traveled seventy years along a thorny path. But today it has become one of the greatest spiritual forces in the life and thought of the Japanese nation.

On the occasion of Dr. John R. Mott's visit to Japan just two years ago, a non-Christian editor of a large Japanese daily in Tokyo beautifully summarized just this sentiment in a magnificent editorial.

"No amount of sophistry will hide the fact," he wrote, "that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. The Japanese Christians professing their belief in the Bible and going to churches may not be very numerous, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas, are innumerable. In fact, it may be said without exaggeration, that if Christianity as a religion be making but slow progress in Japan, Christian ideas have already conquered the country."

That, I think, is the best tribute to, and the finest appraisal of, the missionary enterprise in Japan which anyone can give. In fact, the remarkable achievement in the last seventy years of Christian enterprise in Japan is largely due to the vision and untiring effort of the foreign mission boards in various countries, chiefly in America. I am glad that I am given the privilege, this morning, of standing before you and of paying my tribute to their wonderful contribution in bringing about the present status of Christian influences in Japan.

This, however, is the record of the past. We are today looking forward, more than searching into the past. What about the Christian enterprise in Japan of the future? What about the unfinished task? More specifically, what about the missionary enterprise in

our changing Japan? Do the Japanese Christian Church and Christian leaders need missionary help further?

When I was in Japan recently, I heard the discussion of these stirring questions wherever I went, even in the small village communities of Japan. While there are extremists on both sides, I think I am safe in stating that they are all agreed as to the need of further missionary enterprise in Japan. Having said that, I hasten to add that there is a wide divergence of opinion with regard to the fields and the whole philosophy of their future activities in Japan.

In order to be able to deal with these two questions adequately, I must go into two phases of the Christian enterprise in Japan: first, with regard to the field of future missionary work in Japan; and second, with reference to the changing philosophy of the missionary enterprise in Japan. However, my time is so limited that I shall not be able to go into both phases. I believe that other opportunities to consider the first of these questions will be given to the members elsewhere in the course of this Convention. This morning, then, may I confine myself to the second phase? The very strength is often its weakness and the very weakness is more often its strength in the Christian work in Japan, and I believe that we can see both the strength and the weakness in thinking through coöperatively some phases of the changing philosophy of the missionary enterprise in Japan.

In the first place, seventy years of our contact with the outside world and the tremendous growth within have transformed Japan from a hermit nation in a far eastern corner to a great modern nation, vibrant with multitudinous difficult modern problems. Japan today is facing not only the difficult social and economic, industrial and intellectual, national and international problems, very similar to those which you are facing here in America, but also the far more intricate and baffling problem of re-harnessing the century-old feudal forces for the service of modern civilization. Add to this, the revival and the rejuvenation of Buddhism and Shintoism in their effort to face these problems, and you can see that our task is becoming increasingly complex and delicate. The ultimate solution of these challenging problems, however, must come from Christianity, and, without minimizing the fundamental importance of sacrificial Christian spirit, they demand expert training.

That is exactly where modern Japan stands, calling for the cooperation from the outside world, for she knows that these modern problems which Japan is facing cannot be solved single handed. In this sense, my friends, the missionary enterprise in Japan, or more

broadly speaking the Christian task in Japan, is today essentially one with the Christian task in America and other countries sharing the modern civilization.

In the second place, there is the problem of the relationship between the Christian enterprise in Japan and the various mission boards. Seventy years of missionary activities have succeeded in evolving from among Japan's native sons and daughters a splendid type of Christian leadership. You will find in Japan today men and women who are bearing the Christian standard and who will go through even fire and death in the name of our Lord.

Let me illustrate this with the student generation of Japan. In the "heathen" city of Tokyo, Christian students have sponsored a student union service once a year. During the past three years, although these union services have been held in the hot mid-June sun, they have succeeded in gathering between 2,000 and 2,500 students in the city of Tokyo and vicinity to worship our Lord Jesus. The leader of these meetings, may I say, is not a foreign missionary but a native of Japan. In the course of last January, the western part of Japan, centering around Kyoto, Osaka, and Kobe, has witnessed a wonderful student revival in religious thinking. Hundreds of them have been converted. Those revivals, may I remind you again, were conducted not by foreign missionaries but by a native of Japan. If one goes through the student Christian movement in Japan today, not one united movement but in several groups, he will find that the leaders are over ninety-five per cent Japanese. And these Christian leaders of modern Japan are more and more thinking of the Christian activities in Japan as a joint enterprise, a common task and a mutual service, transcending the differences of class, race, and nationality, and shared by men and women whose lives are dedicated to the supreme purpose of hastening the coming of God's Kingdom on our earth.

If the Christian task in Japan is to be carried on in the future, it must recognize this philosophy of joint enterprise and sharing, backed by the growth of an indigenous church and indigenous leadership.

In the third place, Christian leaders in Japan are engaged in a gigantic task of re-interpreting Christianity in the light of the cultural background and the religious consciousness of the Japanese people, of discovering—borrowing Dr. Jones' term—the "Christ of the Japanese Road." If Christianity is to become a real living force in the life and thought of the Japanese people, it must be Japanized; the foreign Christ is no longer sufficient. This gigantic task is made

both easy and difficult by the fact that Japan has within her doors several Oriental religions and that her life and thought are set up against a background of unique history, tradition, and national psychology. But I am glad to note that men like Professor Hiyane, Mr. Uchimura, Mr. Gominaga, and others are already leading the field in the quest of this new Holy Grail of Christianity in modern Japan. The future of Christianity and the Christian task in Japan will call forth men and women who not only have a thorough knowledge of Christianity, but who can also appreciate the spiritual values of various Oriental religions as well as the life and thought of the Japanese people.

It took five hundred years for Buddhism to become Japanized; give five hundred years instead of seventy years to Christianity in Japan and you will find the "Christ of the Japanese Road"!

In the fourth place, we cannot overlook the fact that the heart of Japan is still bleeding from the wound inflicted upon her by the discriminatory clause of the new Immigration Law of 1924. In the course of my last visit to Japan, I found that a deep sense of disappointment and injury is still dominant in the Japanese thinking toward America. While there are many Japanese who understand that the heart of America is still right, there are more Japanese who cannot separate that incident from Christianity, for to them the American action and the Christian civilization are co-terminous. This makes the Christian work in Japan doubly difficult. The native Christian workers are placed in the position of explaining what they cannot explain, while the American missionaries are pressed for an explanation which Japanese will not accept until the wrong is undone. This unfortunate situation brings us face to face with another phase of the changing philosophy of missionary responsibility in Japan. An American missionary in Japan today is, and in the future will be, regarded more and more as a representative, not only of Christianity, but also of America and her Christian civilization, and his life and work in Japan will be conditioned, at least in part, by the numerous other influences which are emanating from America, all of which are not always well-meaning toward the establishment of Christianity in Japan.

Commodore Perry and seventy years have left Christianity in an unshakable position in Japan; what will the discriminatory immigration legislation and another seventy years bring, the people in Japan are asking, to Christianity in Japan, and through it to the relationship between America and Japan?

In the last place, the tremendous task which is on the shoulders

of Christian workers in Japan, especially in view of the changing situation in the Christian task and the missionary enterprise, requires new spiritual resources in order to lead the Christian banner through these baffling times. Japanese people accept Christianity not as a matter of social inheritance, but as a result of understanding and studied conviction. For one thing, it must be more and more philosophical as well as evangelistic and social.

Let me illustrate this by referring you to our student generation again. You will find that Japanese students are intensely philosophical as a result of their wide and extensive reading. In the course of my last visit I met with them in many discussion groups and various other meetings, and you could hear on their lips discussions of Schweitzer's several volumes, Prof. Otto's *Idea of the Holy,* Canon Streeter's *Reality,* and the like. They are reading those books, and they are thinking through them in order to discover the spiritual light in leading the materialized Japan.

The new Christian vitality in Japan can be supplied only by consecrated men and women of conviction and vision, of understanding and passion and sympathy, of strong character, full of the spirit of love and all-embracing faith. We must try to show to the Japanese people, above the rejuvenated Oriental religions, the supreme power of Jesus and His way of life, not only through evangelistic and social activities, but also through intellectual and philosophical thinking, through analytical keenness and comparative penetration. Jesus must find his place side by side with Marx and Kant in modern Japan.

These, then, are some of the changing phases in the philosophy of missionary enterprise in Japan. Some mission boards and missionaries have succeeded and some have failed in reading these signs of the times. But can you not see that out of modern Japan is stretched the hand of welcome to the Christian missionaries from America? Ere you grasp that hand, however, be sure, I beseech you to be sure, that you will not overlook those five phases in the changing philosophy of missionary enterprise in Japan, written on their five outstretched fingers!

I believe, however, many of you will never go out to Japan or any other missionary field. You are bound to stay here to support the missionary enterprise in other countries. To you, may I leave one thought?

Are you aware of the fact that there are 1,500 Japanese students who are now studying in the colleges and universities of this country? They are the selected leaders of tomorrow and they are, in a way,

unofficial ambassadors of friendship from Japan to America. They occupy strategic positions in the Christian enterprise in Japan, for many of them come as Christians and leave the country minus Christianity. What is the use of carrying on the missionary enterprise if missionary products will come to America and lose their Christian faith? They are in a position either to reinforce or to destroy all the fruits of the missionary enterprise in Japan, in accordance with the good or unfortunate experiences which they go through in Christian America. A similar situation exists with regard to the 10,000 foreign students here. In other words, 10,000 foreign students have brought foreign mission fields right to your feet. Show them the best of America and share with them the golden treasures of Christian America, and, by so doing, you will strengthen the Christian enterprise abroad a hundred-fold.

One last thought: We are facing today a new age. America and Japan are closely bound together in building a new civilization over the dawning Pacific Era. If that civilization is to be realized at all and if it is to be pacific as well as Christian, we must begin now to strengthen the spiritual tie which is binding our two nations. I believe that Christianity is the only religion which can give us that universal spirituality which can live through any human disaster. May we not go forth then in constructing that spiritual tie?

Down in South America, on the top of the Andes, there is a statue of Christ guarding the peace between two erstwhile fighting, but today friendly, nations. May we not go forth building a statue of Christ over the Pacific, invisible but eternal? And if we succeed in building that statue, you will find inscribed on the pedestal of that commanding figure:

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

CHRIST OR CHRISTIANITY IN INDIA

W. E. S. Holland

I WANT to begin by telling you how intensely I value the high honor, the great trust, and tremendous privilege of representing to you, as far as I can, the country of my love and the country of my adoption.

If you are to understand the missionary situation in India today it is absolutely essential that you shall get at grips with nationalism. I am not going to attempt any definition of nationalism. I am only going to describe it to you as it hits me, who have lived for twenty-eight years in college hostels amongst students almost exclusively Hindu.

It seems to me there is a question every Indian asks of every foreigner who lands in the country. He asks it unconsciously and he gives his own answer, and I believe almost every time he gives the right answer. The question is this: Have you come to this country, are you here in India, for your interests or for ours? And by "your" and "our" he means Britain's and India's interests.

In other words: If there comes a moment when there seems to be a clash between Britain's interests and India's interests—of course, there never really is a clash; at the bottom the interests of all nations are one, but through our mishandling they sometimes seem to clash—when they seem to clash, for which are you going to stand, for Britain's or for India's? Unless you stand square with Indians in this issue, you had better not come, it seems to me, as a missionary to India.

In India—and I fancy it is the same in Japan and in China—this is the acid test of missionary friendship. I cannot help having the feeling that there are missionaries who, unknown to themselves, come down on the wrong side of this question—who are nationals first—American, British, whatnot—and Christians second. Now blood may be thicker than water, but it has no business to be thicker than the love Christ gives.

Most often the attitude of which I am speaking takes the form of an unconscious sense of racial superiority. There are missionaries who *work* among the Indians, but who draw their *friends* from among

their European fellow countrymen. There is nothing about which the Indian is more sensitive than this kind of thing. I fancy that here in America you have a similar situation. How many of you have friends among the Negroes? There are missionaries in India, really good people, too, whose drawing-rooms are never entered by an Indian on the terms of equal friendship. I don't know how things are in this respect in America. I only landed the day before yesterday, on my first visit. But are your drawing-rooms open to Negroes? Do you often draw your friends from among them? At least this is the kind of issue that causes that bitterness which you must often sense among Indian students, Christian students too—bitterness toward the missionaries in India.

Now this nationalism used to put up a tremendous barrier between us and our missionary work. In the course of some thousands of hours spent in reading the Bible with non-Christian students, I used to feel the question they were asking was not, "Is this true?" but, "Is this Indian?"; for the Indian, too, can put nationalism in front of religion. And this nationalistic barrier was often exaggerated by a certain militarism that seemed to characterize much of our missionary activity.

We often seem to Indians to be a hostile army. We seem to be there to attack Hinduism rather than to be friends of Hindus. And there is all the difference in the world between those two positions!

The bulk of the missionary literature that issued from our missionary presses in the nineteenth century was criticism of Hinduism rather than the positive teaching of Jesus Christ. A kind of competitive idea has poisoned and vitiated much of our missionary propaganda. We have acted as though Jesus Christ came to found a new religion in competition with Buddha, with Mohammed. Whereas the truth really is that our Lord came not to found a new religion so much as to lead men to truth in religion; not to found a new religion, but to purify religion everywhere—to lead all peoples into the white light of truth where we all shall be one in God.

We missionaries go to India not to turn Hindus into Christians so much as to lead both Hindus and Christians into living fellowship with God. Now don't misunderstand me. The inevitable result of our work is going to be that Hindus will become, and will call themselves, Christians, because Jesus Christ is the way and the truth and the life, and the one thing Jesus needs everywhere is men and women who are under His inspiration, under His leadership, through whom He can carry out His great program for the blessing of men. But this changed nomenclature will be incidental, secondary. The

competitive notion has tended pretty rapidly to deteriorate into proselytism.

Let me illustrate by putting to you a question which, since it was put to me, has profoundly influenced the whole character of my missionary work. I was running a kind of Y.M.C.A. hut for missionary students in Allahabad. It wasn't that, but it was that kind of thing. There were all kinds of efforts for the help of our members. There came to me a Hindu student, and he said, "Sir, are you doing us all this good because you want to convert us or are you seeking to convert us because you want to do us good?" In other words, he asked this question: Do we love the Indian in order to convert him, or are we seeking to convert him because we first love him? Is all our philanthropic work, our missionary education, our medical missions, a calculated means to an end? Is it all a blind, a dodge, a bait, or is it all part of one solid whole, one whole inspired by love, and the desire to share the best we have and to be of any service that we can to any of our fellow men? Is love the primary driving motive, or is our motive the desire to win adherents?

Now, strangely enough, of recent years this barrier of nationalism has in the religious sphere been less of an obstacle than before. Why? I can only suggest answers. Partly, it is the effect of the war. The war at least shattered in India the illusion that Europe was a Christian country. I haven't come across Indians lately who look upon England or Europe as Christian countries. Jesus Christ no longer appears to them as a Westerner in trousers and top hat. They feel that He is one of themselves; that in some ways they understand Him better than we.

And then, a second influence is that of Mr. Gandhi, for Indians cannot help imagining how profoundly the man who comes near being their ideal of human nature has been influenced by Jesus Christ.

Thirdly, I think there is a new humility in many of us missionaries. It came in those early months of war. I wonder if you can in imagination put yourselves back into our position as missionaries in Calcutta in those closing months of 1914; the open scorn, the contempt being poured upon Christendom in its mess, playing upon us all the time like a dozen hose pipes. In those months of agonized thinking, this at least became clear to me, that the Christianity to which I owed everything, the Christianity in which I had been nurtured, the best Christianity I knew, was lacking somewhere in something absolutely vital and essential; or else, in the course of

twenty Christian centuries we should have got further than we had toward making war impossible.

So I found myself instinctively and unconsciously for three or four days doing something that represented my feeling. We don't lecture standing in India; it is too hot. You would have to change your clothes at the end of every lecture! We sit lecturing from a raised platform. I found myself for the religious period standing off the platform down on the floor amongst my students. I was saying, "Men, I have to talk to you this morning about Christianity. And I just know that the Christianity in which I have been brought up is lacking somewhere fundamentally. But I want to find out how to follow Jesus Christ properly. And there are many of you in this room who want to do the same. Can't we join hands and together try to find out how to follow Him properly?" With this approach you have them every time. "Be not ye called masters. One is your master; and ye are all brethren." We are all learners at the feet of Jesus Christ.

Since that new element of humility has come in, there is a new day before us missionaries in India. I can say today what I could not have said any time in my missionary service until five years ago. For the last five years—I want to use these words with all the deliberation and accuracy of statement I can muster—for the last five years, I do not remember ever coming across any educated Hindu to whom I have spoken in whom I could detect hostility to Jesus Christ—opposition to Christianity—yes! repudiation of Christendom—yes! but never opposition to Jesus Christ.

I will give you only one example. On the score of a political protest about two years ago twelve hundred people, mostly educated Hindus, went to jail in the course of several weeks. Under the terms of their sentence, they were entitled to receive a copy of one book per week to read. Of those twelve hundred Hindus, over eight hundred put down as the first book that they wanted, the New Testament. Would that be the case in your Detroit penitentiary? Of twelve hundred convicts would eight hundred put down the first book they wanted as the New Testament?

That wasn't swank. That was not the kind of swank to impress their Hindu fellow countrymen. When a man is going to spend a week alone in the cells, he is going to choose the book he really wants. Visualize this incident and you will understand something of the new world in which we are moving in India today.

Then at the other end of the scale, you have the tremendous new opportunity offered by what are spoken of as mass movements.

You know how at the bottom end of the social scale you have whole villages and whole tribes coming over to Christianity en masse. They say three thousand are baptized every week in India now. I will try to represent the situation to you in one picture.

Coming home on board ship an American missionary who had given his life to this kind of work had been heckled by a group of English officials and army officers, and as we went to bed, long after midnight, he said, "Well, all I can say is this, that every morning when I get up at six, I know that on my veranda there are going to be delegations from one to half a dozen villages. They will say:

" 'Sahib, we want you to send us teachers to our village.'

" 'I am awfully sorry I have nobody to send. My men are all out.'

" 'But, Sahib, we want to study Christianity.'

" 'I know, I wish you could, but you can't; I have nobody to send.'

" 'But, Sahib, we want to become Christians.'

" 'I know, but you can't. I can't baptize you. I can't teach you.'

" 'Sahib, can't we become Christians?'

" 'No; go away, go away.'

"I lose my temper with the church at home which puts me in this intolerable position and I vent it on the poor people. I, the missionary, have to push people out the west end of the church and bang the door in their faces, and say, 'You shall not come to Christ, the people at home won't make it possible.' "

A few Sundays ago I was preaching in Oxford. As I stood in the pulpit, I realized that within two hundred yards of me as I preached, there were eight other Christian churches and a group of college chapels as well.

Yes; there is a need of missionaries today in India; but we need missionaries of a new type, missionaries who are going to see their function no longer as leaders, but as servants of the church, missionaries who see that India is going to be won for Jesus Christ by its own indigenous church and not by the foreign missionary.

When I went out to India twenty-eight years ago, the picture painted to me of missionary service was always of the missionary as a leader, the director of policy, the superintendent of a band of Indian workers, the head of an institution, and so on. And so today you have an Indian church that has been kept in leading strings, you have a church which is resentful because the paymaster relationship, the relationship of master and servant, has poisoned everything. You have an Indian church that is enfeebled because we have

kept the control in our own hands and so they have come to feel that the responsibility for evangelization is on our shoulders and not on theirs; and therefore you have no free, spontaneous, self-propagating Indian church. You have a church that is foreign, foreign in its forms of worship, foreign in its buildings, foreign in its literature, foreign in its music, foreign in its dress, a church that is so foreign that the Indian patriot turns away disgusted, sure that this at least is not the way in which God is going to satisfy the religious aspirations of His people.

Today it is absolutely vital that the missionary who goes to India shall see himself in one position only, as the servant of the church that is there. It is vital that he should refuse to take the position of a leader amongst people who very often prefer to be led.

Of course, it is very hard to stand and watch and see things badly done, but it depends on what you mean by efficiency. Do you mean by efficiency getting things done, or helping people to grow? On that question turns pretty well all of your attitude in these matters. I want to speak from experience, as one who has for twenty-two years worked as a head of an institution, a principal of a college, and so forth, and has at last become free to resign and instead to work with my wife as subordinate in an Indian college under Indian leadership and Indian control. There I have had the happiest years of all my missionary service, and in that position I have learned this thing at least, that while we are doing things ourselves, nobody is learning anything at all.

And I want to say this, too; that if you will go out to serve, there is a welcome waiting for you. They know they need us just as we need them.

We need them. Let me give a single illustration. An Indian Christian nationalist, writing a leading article two years ago, said, "As we in the East study religion in the West, it seems to us that there is a strangely selfish commercialism about it. God seems the means; man is the end. God is the little thing, the means to man's end; recommended as a saviour, effective medicine, a very present help in trouble. God is the means; man is the end for whom God exists. While, in the East, God fills the space. Our holy men give up all for God. They even go mad for Him."

I want to suggest to you that you won't get a Christianity that is good enough to convert America or England until you have the help of Christian Asia. It needs the entire Christian manhood of the world to understand, to interpret, to express the significance of the Man, Christ Jesus. You are never going to get the world you

want by intensive cultivation of one part. The world today is one single whole. Russia knows she can't get her Communist Russia, until she has an international Communism. We are challenged today to world service. The Church has got to use its forces equally for the entire world, or it will fail everywhere.

Men and women, we need to place our lives just in one place. Taking the world as one whole, we need to go to that one place in that world which needs us most. If we believe that Jesus Christ is the only way through to the kind of world we want, then, treating the world as a whole, we have got to get to that one place, that one country, which has the smallest opportunity of putting itself to school under Jesus Christ.

When at last we have got a truly international Church, united in the fellowship of mutual service, then and only then the Kingdom of Christ Jesus will come and the brotherhood of all men under God, the Father of our Lord Jesus Christ.

DISCUSSION

WHAT HAS BEEN THE CONTRIBUTION OF MISSIONS?

Question: What is the peculiar contribution of Christianity to Japan?

Mr. Takamatsu: Western civilization gave birth to modern Japanese civilization. A great impetus was given when Christianity came and the western mind first unfolded, since the only westerners were of high morality and spiritually minded and not out for gain. The time may come when western civilization will not take the lead, but the fact remains that Japan owes its present advance to western Christianity.

Question: What material good has the advent of Christianity accomplished? Has it raised the standard of living in India?

Reply: A great deal of missionary activity has been done among the outcastes. Before missions came they had no standing whatever. They now may hold a little bit of property. The outcastes are in better condition now than they were fifteen years ago. A great deal of coöperative work is going on.

Question: Why is the situation of the missionary in Japan and Korea so different from the situation of the missionary in China?

Question: What relation has the Christian Movement in Korea to other religious movements?

Reply: Present day Buddhism in Korea is entirely different from Buddhism in China and in Japan. It has not been active in the life of the people, but has consisted of groups of monks and of nuns, withdrawn from society and living apart in the mountains. Very recently there has been an attempt to imitate Christian methods and a few Buddhists living in Seoul have established schools and Sunday Schools for children. Confucianists are doing the same. Both groups follow Christian customs. The most influential native religion is the Chundokyo, a comparatively new sect, established about one hundred years ago, numbering now more than a million adherents and now following very closely in their organization and religious forms the Christian customs.

Government statistics give the distribution of adherents of the various religions as 2% Christian, 2% Buddhist and 96% unlabeled. The latter presumably are Confucianists and animists.

Question: To what extent are U. S. agencies (including missions) in other countries helping to raise the standard of living?

Reply: The criticism has been brought that mission schools and institutions are educating the native boys and girls to a very high plane of living, and then turning them loose. They will not be able to keep up this high standard, and thus will sink lower than they were before. India, for one, does *not* want to adopt our standard of living. She wants to be natural.

ARE MISSIONS STILL NEEDED?

Question: In the light of the rise of national leadership are more missionaries needed; if so, what kind, and for what work?

Reply: India is not now ready to give up missionaries. But native Christians have grown up and they want people to treat them in a grown-up way and identify themselves and coöperate with them and not have an attitude of superiority and aloofness. They used to look upon missionaries as fathers or as mothers. This attitude is now gone. They have awakened and found themselves far removed from the former missionaries. They want missionaries to live, not just preach the word.

Question: Why not spend money used for missions for supporting Indian or other students coming here?

Reply from India: Eastern students studying in the West would not get enough. We want the West to come and share with and learn from us—work together in the East is necessary.

Reply from Africa: The students who go to the West from Africa to study come back as a rule very materialistic in their views. Foreign students often turn more against than toward Christianity.

Question: Couldn't fine Japanese interpret Christianity to Japan better than missionaries?

Reply: Perhaps, but we need missionaries.

Question: How can institutions established by missionaries be made really indigenous, calling forth support and a willingness to assume responsibility on the part of the community and at the same time retaining the missionaries' help?

Reply: Sympathy and understanding and a knowledge of conditions as they exist are all that is necessary on the part of the missionary. When friendship between individuals is established there is no sense of eastern and western, native versus foreign, in the relationship.

Question: Do Koreans appreciate and desire the policy of self-support and self-control adopted by missionaries in Korea in establishing the Christian Church or do they feel that more foreign financial help is desirable?

Reply: The proportion of the population which has accepted Christianity and the proportion of gifts of the church to the average income is evidence that the policy has been beneficial—one out of every fifty in Korea now being Christian as compared with one out of every five hundred in China and one out of every three hundred in Japan. Gifts are $5.00 per communicant, whose average annual income is $50.00.

DENOMINATIONALISM

Question: To what extent does denominationalism help or hinder the missionary enterprise? Why is it that denominationalism is considered such a bugbear?

Mr. Jacobs of India: I can only say that it is a very serious hindrance in the way of the new enquirer as to the church he will join. I was the Principal of a Hindu High School for some time, and I have often come across students who have made enquiries about Jesus Christ and His truth. They say: "We wish to be Christian; what church are we to belong to?" I simply reply: "I do not believe in the denominational system; join any church you like; it does not matter in the least as to which church you join; follow Jesus Christ." It does not matter to the Hindu whether he is a Presbyterian or a Baptist; denominationalism is not in the least attractive to him, but Christ is attractive to him, and he is going to be a follower of Jesus Christ.

Chairman: With us in America denominationalism is a tradition, and it is not a dishonorable thing. To be called a Baptist in America does not mean anything very bad, but to translate that term into the Chinese language makes one belong to the "Dipping-Ceremony Association." The word "Presbyterian" is honorable here, but over there a Presbyterian belongs to the "Old Man's Association." As for the Espiscopalian Church, it is called the "Holy Public Association." You will see how difficult it is to preach Jesus Christ with a variety of churches, including those who say you must go to church on Saturday instead of Sunday, and others who say you must believe this or that particular creed, and some who say you must have bishops, while others say bishops are not necessary.

Question: Is there any movement towards elimination of sectarianism on the mission field?

Reply from Japan: The National Christian Council in Japan has the evangelistic campaign of the country in its hands, and the different churches send their contributions to the Council, and they are handled by the central committee. The plan of the work is made there, although each church is free to carry out its own plan. Then certain districts are allotted to certain churches. There is a strong feeling with certain churches that they should all unite. Some of the missionaries feel it more strongly than some of the Japanese. There is one element which is strongly denominational which will not unite with the others.

Question: What is the tendency as to denominations in Korea?

Reply from Korea: We are divided into territories; a certain denomination has a certain section of the country so the Koreans only know one church in that section. There are other denominations in other parts of the country. The Korean Christian leaders today want to have a united Church, and at a conference of their own they made a motion to unite the Methodist and Episcopal churches. If the General Conference in America permits, the Koreans will get together.

Reply from India: In South India in a small village there are seven churches, and three of them are American denominations; each has a huge church, trying to excel the other. Much money is invested there, and these different people wrangle with each other over doctrines. These are in the same village, surrounded by non-Christian villages, and the non-Christians look at this great joke as being Christianity. It was such a situation as that which has made the Indian leaders in these churches propose a measure by which they could be united; the first movement was made towards uniting all the churches except the Anglicans and the Wesleyans. The Wesleyans are united in India as the South Indian United Church under an Indian Moderator, and the same thing has taken place with the Anglicans under the Bishop Azariah who is an Indian. The significant thing is that with the control coming into Indian hands they see the difficulty, and they seek this union.

Question: What is the outlook for closer coöperation between denominations in China?

Reply from China: One hopeful thing is that the revolution has got rid of the missionaries for a time, because the missionaries have their inevitable connections at home. If a missionary talks of getting rid of denominations, someone here at home may begin to pull his coat-tails and say: "It will not do to talk that way, for without denominations we cannot get finances for running our missions." But is it not ridiculous for Chinese to belong to American denominations? What happened when the missionaries got out? When the missionaries left Hangchow there were churches of five missionary organizations, and when the ropes got cut these churches naturally gravitated together.

They said, "These denominations do not mean much to us; let us get together." I do not mean that they pay no attention to differences of thought; the Chinese are human and will have their differences and their debates and cliques, but they will not have them on our lines; they will have them their own way. The Chinese are, however, much more tolerant than Americans, and they do not fight about religion the way we do. Another thing is that a great group of churches, fifteen denominations, have joined in an association called the Christian Church in China. This is not a sudden thing, however. It has been in process of organization for years. It is the joining together of groups which are more or less similar, like the Presbyterians and the British Congregationalists. There is a question whether the Methodists and Baptists will go in or not. The English Baptists have just joined. It is a federation rather than an ecclesiastical group with high officials in it.

MISSIONS AND POLITICS

Question: What is the trouble with foreign missions in China?

Reply: Many Chinese think the missionaries are fore-runners of their governments. Governments have seized upon any excuse to get a hold upon the country.

Question: What can the students do with reference to the unequal treaties in existence?

Dr. Warnshuis: A treaty is, of course, in the nature of a contract and there are two parties required to make it. Either it is our government, the government of the United States, or the government of Great Britain. By formal announcements it has already been stated officially that these governments are prepared to begin negotiations for the revision of treaties just as soon as delegates are appointed by China and it would seem at the present time that that is where the situation rests. Just as soon as a delegation is appointed, with the proper credentials that indicate that they do represent, if not the whole of China, at least a large section, large enough so that they can conduct negotiations and assume obligations, treaty revision will be undertaken. The question of what students can do would seem to be simply one of doing what we can on the campuses and in the communities to awaken an intelligent public opinion that will show a friendly attitude toward a great people like the Chinese.

Question: Foreign countries say we cannot do a thing until China is able to assume the responsibilities of authority, and in China they say we cannot do this until the international problem is solved. How will we get out of this vicious circle?

Reply: Approaches are being made, at the present time, and there is some hope that the vicious circle will be broken. The thing to do is to do our best to mold a friendly public opinion that will support our government in the advance steps they may take. Negotiations are now in hopeful progress with the

United States government and these negotiations bid fair to bring good results. The indication is that there is no despair at all on the part of the Chinese who are helping in some of these negotiations; that there is hope the arrangements will be satisfactory to the aspirations of the Chinese people as well as the Americans when that is consummated.

Question: Will the national movement succeed in China? If so, why?

Mr. Wei: As to the success of the nationalist movement, I think it has been made clear by other speakers in this country that we ought to make a difference between a nationalist movement and a nationalist party or a nationalist army or a nationalist government. Those things are distinct things. However, you have raised only the question with regard to the nationalist movement. For one, I would say that it is going to succeed. Why is it going to succeed? Because it expresses some very deep rooted sentiments of the Chinese people as no other movement has expressed them. It may not always go in the right direction, but when it is properly directed it will get to its goal.

Question: Isn't it possible that the present interruption in the Christian work in China may be a help to China a little later on?

Dr. Hodgkin: I think it is quite clear that there are certain directions in which this interruption has been a real help. Like very many things in the world there are two sides to it. It has meant that in a good many cases missionaries have left places where the little group around them has been very sorely stricken and scattered and where they have barely been able to carry on at all in the absence of the missionaries.

There are other cases that are quite different. For a long time forward-looking missionaries in China have been greatly desiring that larger responsibility might be taken by Chinese Christians and by the Chinese Church bodies. Many missionaries are hesitating to go back to their stations because they don't want to go back until the new régime is established under which Chinese will take this larger measure of leadership and really shoulder the responsibilities of administration. They are afraid of going back because the natural tendency will be to have Chinese, who have been accustomed to work in less responsible positions, refuse to fill the positions that the missionaries formerly held. That is one reason why there is a great hesitation on the part of a good many missionaries who are eager to get back and be with their Chinese friends. I think it is perfectly right to say that in some cases it has opened our eyes to the possibilities in the Chinese Church and opened the eyes of the Chinese themselves to discover that they could step out into the work and what it is possible for them to do. I don't say it is an unmitigated blessing. It isn't. There are other cases where the results have been very serious and one hasn't seen that stepping forward of Chinese to take that new responsibility.

Question: Are the Chinese anti-foreign and anti-Christian?

Reply: See the article in *Atlantic Monthly* (Dec., 1927) by Stanley Smith, who went through all the panic and persecution in Nanking and almost lost his

life, and you will find testimony that the Chinese were very friendly. Even non-Christian Chinese went a long way, at the risk of their own lives, in order to save Mr. Stanley Smith and other American friends. There is no anti-Christian spirit among the Chinese as Chinese. It is a foreign introduction. Certain feelings of frustration and injustice on the part of the Chinese people towards western people and western governments have been associated by clever propagandists with Christianity, and have made certain people feel that Christianity as a religion, and Christians as Christians, are identified with the imperialistic program. Therefore in striking at Christians they think they are striking at that program because they say that missionaries are the big dogs of the imperialists and the Chinese Christians are the little dogs running after the big ones. Their attitude towards Christians under the influence of this propaganda is the same attitude as was taken in the United States towards those who would not support the war; it is "100% patriotism".

Question: What is the reason Russian Bolshevism is spreading in China?

Mr. Wei: In the Convention yesterday a very good point was made by one of the delegates, that it is a shame that communism is making a stronger appeal to the Chinese than Christianity, because the Russians have gone out of their way to show to the Chinese the spirit of help and assistance and to stand by them in spite of the fact that they had been told by their leaders that as soon as the Chinese stand on their own feet, they would be sent away. They have so much faith in their communism that they risked everything to win the Chinese. Would we Christians have the same attitude? We go to China and we have faith that eventually Christ always will win out. If you go with that spirit, Christianity will establish itself, but if you go with the spirit that "Here are certain things I want done and if they are not done I will not give $5. to this cause," that is the hopeless spirit.

Question: What happened in Japan at the time of the exclusion act?

Reply: All missionaries agreed it was unwise, some criticized the home government.

Question: How can Christians have such influence on governments that they can prevent such acts as the Japanese immigration act—and other hasty and haughty legislation?

Reply: The Japanese act was not hasty. It represented public opinion. Christians in the United States differ concerning it. Christians are not as active or intelligent in these public questions as they should be.

Question: Is it a dangerous thing to let everybody come into the United States who wants to?

Question: Should the missionary advocate internationalism or nationalism?

Question: Isn't nationalism a liability? Isn't it selfishness? Can a nation exist without selfish motives?

Question: How far should the Church be nationalized?

Reply: It is necessary to explain the Christian religion in ways the people

can understand. The missionary has something that is of universal value, Christ's spirit of love and service. But this must be expressed in terms people can understand—national terms. That is, Christianity must be completely nationalized yet not nationalized at all. There is something in common in Christianity for all people—the Spirit of Christ. Revealing what God is like. Revealing the will of God for us.

Question: Is there not a danger in nationalizing Christianity?

Reply: May be too successfully done, and so introduce things that do not fit in with Christ's spirit of love. Nationalism and exclusiveness. Race prejudice. Creeds. Denominations. May fail to realize an international Christianity. A purely national Christianity is unreal and dangerous. We don't want a political religion. Yet presentations of Christ must be made according to the thought modes of the people in order that they may comprehend the message.

Question: What particular attitude should the missionaries have regarding the political affairs of the country to which they go?

Reply: Missionaries should not interfere in the political activity of the field in which they are working unless they are asked by authorities for counsel or help. Private advice and counsel may be given—but public statement involves complications with foreign and home governments. Keep out of partisan politics, but where political principles are concerned influence must be used.

Question: Is it not true that in the missionary enterprises of the Church, the foreign policy would be directly opposed to the home policy? Is it not the policy of the Church at home to support nationalism, and is that not the wrong spirit to inculcate? How can we support a policy of internationalism abroad versus nationalism at home?

III

THE ABIDING AND CHANGING ASPECTS OF THE MISSIONARY ENTERPRISE

SYNOPSIS

SOMEHOW the presentation of missions which appealed to the students of a generation ago, leaves many of the students of this generation cold and unresponsive. No longer does missionary service appear to be a romantic adventure. Indeed, the basic assumptions of the whole missionary movement are under fire and the results accomplished so far are considered by many to be unimportant. Is Christianity a better religion than the religions of Asia? At any rate, until we practice Christianity more realistically here at home, what right have we to undertake its exportation to foreign lands? Is not the missionary movement and its program detached and unrelated to the major issues of the life of the modern world? How can we give time to the "other-world" concerns of evangelization, when the desperate issues of this life must be faced? Can those who are engaged in the Christian enterprise today give adequate answers to such questions as these? This section is an inquiry in this field and an attempt is made to discover whether there are any persistent values in the missionary enterprise which was launched long ago under circumstances so different from those which obtain in the world today.

1. The first address on *World Facts and an Adequate Missionary Motive* is by DR. HENRY T. HODGKIN who is at present one of the secretaries of the National Christian Council of China. Dr. Hodgkin came all the way from China to take part in the Convention. He went first to China as a medical missionary of the Society of Friends. Later he was Home Secretary of this Society in England. He is one of the founders of the Fellowship of Reconciliation and is the author of a number of volumes, including *China in the Family of the Nations, The Christian Revolution,* and *The Way of Jesus.* In the following presentation Dr. Hodgkin calls attention to "the revolt of youth," western civilization's loss of prestige in the Orient, and the tide of criticism against organized Christianity, and asks whether the Christian missionary movement has, in the face of the present world situation, anything permanent about it. He analyzes the old missionary appeal and shows the elements of unreality which belong to it, and asks if there is a missionary appeal of reality for today. World service, Freedom, Patience, and Friendship are suggested as key-notes of the modern missionary movement.

2. DR. GEORGE SHERWOOD EDDY deals with the question: *Can We Still Believe in Foreign Missions?* Dr. Eddy was one of the earliest traveling secretaries of the Student Volunteer Movement. Later he served for over a decade as a missionary in India under the auspices of the Y.M.C.A. He is at present particularly concerned with experiments in the practical application of Christianity in industry and in international relations and has conducted "tours of understanding" to Europe, to Russia, and the East. His most recent publication is a volume entitled *Religion and Social Justice.* Dr. Eddy's address begins with a record of his personal experience, the transition from a simple personal experience of religion to a religion of social concern and he relates this experience to a developing conception of the Christian world enterprise. From a conception of missions as a Paul Revere ride through the "heathen" nations announcing the coming of Christ, he has come to believe in an enterprise much more difficult—the Christianization of the world in all the relations man bears toward man. America has a terrific responsibility toward the rest of the world because of her amazing wealth and power. But great care must be taken as to the attitude toward other nations and cultures if and when this responsibility is undertaken and discharged. Dr. Eddy concludes his address with a statement as to what this attitude should be.

3. Dr. Mordecai Johnson discusses the question: *Shall we send Missionaries from non-Christian America?* Dr. Johnson is one of the recognized spokesmen of the Negro race in America. He is the president of Howard University, Washington, D.C. As a member of a race which has suffered so much unchristian treatment, as a thinker of penetrating insight into modern social and religious problems, he is particularly well qualified to deal with questions such as: Is America a Christian nation? Are the contacts of America with the rest of the world ruled by the spirit of Christ or the spirit of Mammon? Do Christians live by the rule of Christ in their race relations? Can missions be successfully prosecuted abroad, if the Church at home is not vitally Christian? Is our prosperity a sign of our spirituality? Can charity take the place of justice? Can a divided Church serve to unite the world? What is the use of sending white men to convert Africans if we run away from the Negroes in our own communities? Can Christianity serve its generation if it does not deal with the injustice in our present social system? Can there be a successful Christian program which is not international and interracial in scope?

Thoughts for Meditation and Prayer

Criticism is a necessary part of the educational process. A Convention which seeks to make an appraisal of the missionary enterprise must have room for criticism. We cannot be satisfied with past achievements if we are to meet the requirements of today. We must discover *why* there have been failures. But it is very important that we undertake this necessary evaluation in the right spirit. We must apply no standards of judgment upon the work or character of others which we are not ready to apply as rigidly to ourselves. And we should be ready to accept with gratitude and appreciation the labor of others, which has made possible the undertaking of our work today.

"You will be judged by the standard you judge by, and men will pay you back with the same measure you have used with them. Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own?" Mt. 7:2-3.

"No one can lay any other foundation than the one that is laid, that is, Jesus Christ Himself. And whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of every one's work will appear, for the Day will reveal it. . . . If what a man has built on the foundation stands the test, he will have his reward. If a man's work is burned up, he must stand the loss; though he himself will be saved, but as one who has passed through the fire." I Cor. 3:11-15.

"Others have labored and you have entered into their labors." Jno. 4:38.

WORLD FACTS AND AN ADEQUATE MISSIONARY MOTIVE

HENRY T. HODGKIN

WE are gathered here to face reality. We have not come, you from your various colleges and universities, and I on purpose for this meeting across the Pacific and across the American continent, in order to play with facts. We are here to face them as honestly as we can.

I have not come here to do any special pleading for missions. We are all in a measure in difficulty in regard to the great program of the missionary enterprise of the church and that difficulty I share with you. I come here to put such convictions, such experience, such knowledge as I have, as far as time permits, at your disposal, but I come to join you in what I believe to be the attitude of earnest quest which is to mark our meetings here.

First of all, let me review four groups of facts which bear upon the missionary program. These are facts which we have to face. They alter our thinking as contrasted with the thinking of the pioneers of modern Protestant missions.

The first group of facts is centered around the world situation and we may sum up what seems to me the outstanding feature in these words: The spirit of youth is awake and on the march in the world today. I say, "the spirit of youth." I don't mean only young men and women, for the spirit of youth has possessed many others questing out into the great unknowns of nature. The spirit of youth has seized many an older man and woman who join gladly hand in hand with you of a younger generation, as I do here, in the great endeavors and hopes for a new age.

Of the World War it was said, "Old men made it for young men to fight," and the spirit of youth in the world has said: We are not content that old men should make all our policies and leave us to suffer when they go wrong. The spirit of youth here is already challenging authority and ancient tradition in relation to our social customs, marriage, home life, industry, the international situation, and many other things. But it is doing it not one whit less out there where I come from in the Far East. There it is doing it, strange

as it may seem, in a conservative country like China, with less of the restraint that we have been accustomed to think of as characteristic of that great self-restrained nation. When the spirit of youth gets on the march, all sorts of things may happen. Some of them are gloriously good and some of them may be desperately bad, but we cannot and we would not hold back that spirit. We recognize it. We want to throw ourselves in with it, to see where it will take us.

Some of these things which you have been hearing of China could be duplicated of other nations. They speak to us of a great inspiration, of an impatience with past restrictions, and also an impatience with the way in which the world seems to have settled down into acceptance of evils, and a determination somehow, even if it be through what seems to old people like disaster, to lead out yet into better lands.

The second great group of facts which we as Christians have to face centers around the fact of the Church of Christ arising in these lands, and I may put it in these words: The Church in the non-Christian lands has its rights and these we must accept.

There are some people who are telling us that the Church in these lands is very young and very ill-organized, doesn't know its own mind and doesn't know how to express itself when it does. Granted all sorts of things like that, what made Christianity was a young church that hadn't found out how to speak, that made all kinds of mistakes, yet a church in which there dwelt the Spirit of the ages, the Spirit of the living God.

This Church is strong for three reasons. Let us look at the Church of China. (1) As I know it, it is strong, first because it is a Chinese Church. It has the feel of the China situation as even those of us who have lived longest and loved most the land of our adoption know that we cannot fully have. (2) It not only has that, but it has the spirit of adventure. It is prepared to go out for new things and make new ventures and I ask even the oldest Christian who is standing here before me: Isn't the very life of Christianity in the world today dependent on the making of new ventures for Jesus Christ, dependent on our breaking away here or there from the traditions that have bound us, from the atmosphere in which too much we have lived? (3) It is strong also because it is ready to learn. It is not self-sufficient. I needn't dwell on this point for here a moment ago was standing a truly representative member of that Church and you know the spirit in which he spoke to us just now.

The third great group of facts which we have to look at is

centered around the growth of our western civilization and it is summed up, to my thinking, in this phrase: western civilization from the point of view of the spread of Christianity has become a liability instead of an asset.

The early Christian missionaries came with the wonderful results of science, philanthropy, advance in all kinds of ways which we call western civilization; they loosely called these things Christian and they tended to regard them as part of their message. Because there were so many things we had learned to do better than other people, the glitter of it seemed an added argument for the value of the gospel that we preached. Not so today. Today we are confronted by the fact that China and India and other great countries have probed below the surface to the great evils in our civilization and the experience has shaken their confidence in it.

I had this brought home to me very forcibly during the Great War by a Chinese student who was in London. This young man came to me with a story like this: He said, "I came to London about the time when the war was beginning. My family are not Christians, but I was attracted by what I had heard of Jesus, and I went to your great churches one after another and I heard the great men who have a reputation for interpreting Christianity and I found that one and all of them were preaching a national Christianity. They were preaching the spirit of war, and I couldn't understand it, and I said to myself these men have a right to speak of Christianity. I am but a beginner. They are fathers of the faith. And I came to the conclusion I had misunderstood the Gospels, and I gave it up and turned away from my faith."

Happily, that wasn't the end. What brought him to me was that he had found something I had written and he said to me in a naïve way, "When I saw this thing you had written, my heart leaped for joy and I said to myself, someone else believes in the same Jesus that I do, and I began with fresh courage to study my Bible and I again began to pray to the Christian God."

Now it is this sense of disquiet, whether it be looking at our international relations, or our industrial life, or the organization of our machinery, that has shattered the faith of the East in there being any Christian civilization at all.

An Indian put it in this way, "What bewilders the alien observer is not the occasional aberrations of the Christian nations, but their habitual conduct and organization; not their failures, but their standards of success."

And that great Indian, Rabindranath Tagore, put it like this,

"Will you of the West never be called to task for the organizing of the interests of self-aggrandizement of whole peoples and calling it good?"

There is something in this that reflects a certain bitterness and disillusionment. It may be a mood, for there is much good in our civilization, but, if it be a mood, it also shows a deep penetration into certain aspects of our life which we of the Christian faith must face. Wherever we go in the world, wherever I go, and I believe wherever you go, and where you meet those who do not name the name of Jesus, you should go, we should go with our eyes down and our hearts sad, because the thing that blocks men's eyes from seeing the Christ we love is the sorry mess we have made of so much of our civilization.

The fourth group of facts is the group that centers around the Christian Church, and in relation to that I would say: Christianity as an institution is suspect in the East. I say it advisedly, Christianity as an institution is more and more suspect. There are those like Gandhi and others, many of whom one has met or whose words one has read, who do recognize that the Christian organization is not all that is to be said about Jesus. But what about it? What about the Church that we belong to and that we are making or marring by our lives, divided into I know not how many different divisions, nearly one hundred and fifty of them operating separately through their different agencies in China today, divided by the cleavage of one group thinking against another? Let me remind you of what Mr. Wei has just said in regard to the Buddhists and their differences. A Church that halts before the great evils of the day and does not dare to take Jesus with full seriousness, that cannot speak with one voice—that fact is one of the facts which we who go in the name of that Church have got to face. We face it not by throwing over the Church, for it is through the Church, with all its faults, that we have found our way into light, but we face it with a sense of shame and sorrow.

We are facing such facts here to-day and there are many more. In the light of them we are called not simply to reaffirm the missionary appeal of the past. That appeal perhaps in the minds of a good many of us here is in the terms of what we learned in the Sunday school, adapted to the age when we were about three feet high and to the mentality which we were supposed then to possess, adapted also to the time, ten or fifteen or twenty years ago, when some of these facts that we have been considering today had scarcely emerged. An effort is needed to get out of the mentality created by that type of presentation.

But I venture to think we have to make that effort here and now for the sake of the present generation, and because of the vast issues at stake.

I said I am not here to defend missions. I don't think they need defense. That is not the point. We are here to look honestly into the facts and see if there is in this movement, with all the mistakes that have been made, with all the changes taking place, anything permanent, anything of such worth that it will make, if rightly seen, an appeal not one whit less dynamic in the life of this generation than in the life of any preceding one.

If that discovery is to be made, it is up to us to try to make it. At least we have to look honestly at it in these days of the Convention and in the days to follow. First of all, I want to stress this point, that it is a vast mistake to separate the missionary movement from the other aspects of the great task of bringing in the Kingdom of Christ throughout the world.

We are attacking it from many points of view and in spite of what Mr. Wei has said, I am inclined to ask the question whether the time hasn't come when we might change the term foreign missionary. Could we not find some term more adequate to express the idea of making out of humanity a world family joined together in bonds of mutual service, mutual respect, and genuine good will, of a movement that seeks to meet all the varied situations and tensions that are bound to come and rise triumphant over them?

As we look at it, we remind ourselves that this great missionary movement—call it what you will—has accomplished certain great things. Here in this room there are men and women from China, India, Japan, Persia, and I don't know how many other countries, but they wouldn't be here, and they wouldn't be sharing with you the fellowship, the aspirations, the devotions of these days, if it had not been that the Church had engaged in the missionary movement.

Let us ask ourselves at this point: What were the notes of the movement in the early days? I want to pick out four which seem to me characteristic of the kind of appeal to which some of us have perhaps responded. Those four notes are the note of conviction, the note of passion, the note of adventure, and the note of urgency.

Every one of these four notes has been stressed in many appeals, has had its influence in bringing men out from the comparatively easy life at home into what has seemed the more dangerous and difficult life abroad.

Conviction—Was this not presented in part as a conviction of the superiority of Christ in contrast to the great teachers of other lands? The God-given religion was often so contrasted to other religions as to make them appear to be the expression of the activity of the evil one. Christianity was all good; they were all evil. There is something unreal in that today, isn't there? We can't put our conviction in those terms at any rate. Thank God, we can't.

Passion—Where did passion come from? It grew in large measure out of a certain concentration on personal religion, on saving one's soul whatever happened to society. Such concentration is possible only when you forget the other interests of life and other methods of self-expression which are also a part of God's gift to us and purpose for us. Such concentration enabled men to go right ahead in soul-saving work, forgetting other aspects of life. It made it possible for a man to be a very good church member and even a leader in Christian activity, while carrying on a sweat-shop or owning slum property that was a disgrace to the community. Such a separation of personal religion from the wider responsibilities of life has in it a note of unreality. We can't stress the note of passion in that way today. Thank God, we can't.

Adventure—The heroism of the missionary, how it appealed to us! We saw David Livingstone trekking through the heart of Africa, or Henry Martyn giving up his life to be burned out for Christ, or David Brainerd, or whoever was our great hero. There was a tendency for the missionary to become a hero in the eyes of his friends and perhaps even in his own eyes. But something of that has gone, hasn't it? There is no sense of reality about the heroism of the missionary today. We have made a great many mistakes, and thank God, you have found us out. Thank God, you can't talk about adventure and heroism in those terms today.

Urgency—I dare say some of you have seen these great maps and charts with black on the one side and white on the other, a little speck of white and a great area of black. Vast multitudes of people were supposed to be going down every minute into some terrible place which we didn't like to mention by name.

Now, that kind of appeal is over for most of us. There may be some here to whom it appeals today, but I say quite frankly, thank God, it is going, because I don't believe it represents reality. I don't believe it is the kind of appeal which belongs to the ultimate things God has revealed to us in the love of Jesus Christ and in the glory of the Christian gospel.

What are we going to do with the mission movement based on

these four ideas? In relation to each one, as presented in appeals we have heard or made, something or other seems to have dropped out—they have lost something of their reality. Does it mean that the missionary appeal can no longer be made?

In contrast to that picture, may I give another, stressing what I would call the notes of the modern missionary movement.

1. The first note that I would take is the note of *world service.* The impact of the entire western world upon the entire eastern world is the missionary impact. We can't get away from it, and this world service opens up to us today in many ways. I believe most deeply that our service to humanity does begin with service to the individual. I am going to go back to that in a moment. But there is this larger appeal today; there is the terrible fact of war; there are race hatreds and suspicions. There are these problems of treaties in China, or British government in India, or American in the Philippines, whatever they are. The missionary can't be blind to these things, and the missionary who doesn't take them into his thinking is not going to win out.

I don't say we have to occupy all our time with politics. I should most strongly object to any such suggestion. But I do say, where great issues that are before humanity raise moral questions, the missionary ought to be able to speak about them. He ought to recognize that Jesus has something to say on these questions and he should be prepared to say what that is.

We are talking today a great deal about China. I say the missionary who is not prepared and doesn't want to go to China without any special privileges and without any kind of armed protection isn't worthy of going in the name of Christ. That is a very strong statement to make. I don't say the missionary should always agitate to get these things put away. I realize that the missionary cannot at once divest himself of his special rights. I am prepared to leave those questions here on the side at the moment, but there is this difference between the missionary and business men or other people. The missionary after all goes to represent the God of love and his only weapon is love. He must win his way through love if he is to succeed at all. He must take whatever risks may be involved in doing so.

I believe we are handicapped today far more than we realize by the fact that we have not gone to some of these countries in that way. For example, the missionaries who went to cannibal islands never dreamed of carrying a pistol or sword with them, because they

went in the name of the Prince of Peace. They represented Christ more truly because they took these risks.

And world service means world *service:* it doesn't mean world domination even in a good cause. We have much to learn on that subject. The spirit of service means getting right into the life of those to whom we go.

As I crossed the Pacific, I read a very remarkable book, which no doubt many of you have read, *The Intimate Papers of Colonel House.* As I read that book I said to myself, "Here is a man who did in the field of international relations the very thing the missionary is called upon to do. He made friends. He was so close to the President that the President was able to use him to speak for him, and yet he went on quietly unobserved, taking no office and expecting no office and refusing office. In this spirit he did a great piece of reconciling work." Sir Edward Gray said of Colonel House, "He longed to get good accomplished and was content that others should have the credit."

That is the spirit in which you have to go to China if you are going to make good. Great missionaries in the past have taken great positions. In the future we must look to Chinese to fill such places. We have to remember what Dr. Roberts told us today, that God is most Himself when He is going down to the lowest, and we are most like Jesus when we are doing the unobtrustive service to which He calls us today.

2. The second note is the note of *freedom.* What do I mean by freedom? We should join, every one of us, in this great passionate longing for freedom the world over. It is a desire for a fuller life, for freer expression. We must not be bound by our theologies or rituals or prejudices. "The truth," says Jesus, "shall make you free."

Are we prepared to face all the truth? Are we prepared to welcome all the truth, when we find it is in other religions, in fellow missionaries who don't agree with us? Are we prepared to face the truth in freedom? Are we prepared to go out feeling that a part of our duty is to claim the rights of the weakest wherever they are and stand up with them, whatever happens to our own rights? Are we prepared to enter into the supreme experiment of the living God, in which He is ever trying, by giving us men freedom, to find out if we may by any means prove to be worthy of it?

3. The third note is *patience,* a great patience. For many there may be no idea of going to China; and others may not be able to go this year or next year while eagerly desiring to go ultimately.

Things which have happened in China have produced some prejudice against some of us there. Not all of us are going to find an easy way to work in China. A lot of patience is required when you get out there under conditions that aren't satisfactory, that do not give you the chance to say all you want to say, to express yourselves just as you like. We must take the long view of China and see that China herself today is changing very profoundly in ways that cannot produce quick returns. We must not think that the momentary changes are permanent, but learn to distinguish between the passing mood and the really fundamental change.

Work, even if what you do may be unappreciated; work quietly; wait and be ready even if you should be turned back after a period of service. This young Church has its rights and we are called to accept service under it. When you get there you must adjust yourselves to the Church in China and recognize its rights over you, as to whether you should stay there or not and as to the work you should do.

Let us take to heart Browning's words in "Easter Day":

> "The sole thing that I remark
> Upon the difficulty, this.
> We do not see it where it is,
> At the beginning of the race:
> As we proceed it shifts its place
> And where we looked for crowns to fall
> We find the trig's to come—that's all."

4. By far the most important note is the great word of *friendship*. We were thinking of it this afternoon and we shall think of it all through these days. The word friendship will come up because we are not out to create a great organization, but to find persons to live with until we can live into their lives, gaining from them and giving to them in true, mutual friendship. That is the secret of the greatest missionary work and always has been.

You know that sometimes people think so much of their organizations that they almost seem to forget the spirit of friendship. In that penetrating book, *By an Unknown Disciple,* Nathaniel is made to say a word about Judas Iscariot. He says, "Perhaps he loves causes better than men."

I think there are people who have gone out, sometimes, into the mission field who love causes better than men. If we do that we are doomed to failure. It is friendship we need, accepting all the risks of friendship, accepting its difficulties, working with others in a friendship inspired by Jesus Christ.

Now, for a moment, come back and look at those four notes of the older missionary appeal. They are the notes of urgency, of passion, of adventure and conviction. What about them? Have they gone or have they not? Are they still to be found? Has the sense of unreality about some of the ways in which they have been presented to us doomed them forever? Shall we not rather find in these great new ideas that are rising up in relation to the missionary movement a greater conviction, a stronger urgency, a deeper passion, a more glorious adventure?

I ask you in this conference to face this fact; I ask you to try and discover for yourselves and to discover for this generation, whether there will not be at least as much conviction to be found in the indispensable Jesus, Whom we have found for ourselves without comparing Him with any other. Can we not just take Him with all the conviction we have about Him in our hearts, as our friend, to share with our friends?

I ask you whether in this effort to create a united Church and to give full opportunity to the Church in China and other lands, in going out to put ourselves under it, in seeking, in perfect freedom, for new forms of expression, there may not be an adventure at least as great as any adventure in the past.

I ask you whether the passion that comes from a radiant joy that fills you may not be greater than the passion that comes because you fear for yourselves or others some terrible disaster. I ask you to consider whether the impression that comes from the serious appraisal of the world's condition and need, not from simply picking out a few high points until they burn into us, may not give at least as urgent a note to the missionary movement as anything in the past.

I am a missionary, not because long ago I heard the call in those terms which I have characterized perhaps a little harshly tonight, I am a missionary today because I have tried, quite honestly before God and my fellowman, to face the facts of today. I am here a missionary, glad and proud and humble to be so, a missionary serving under and with the Chinese Christians, in the closest fellowship, and I tell you that it is, in my view, a position which a man can honestly take. But don't take it because I say so. Find out if you can honestly take it yourselves. That is the task to which we have set ourselves in this great Convention.

CAN WE STILL BELIEVE IN FOREIGN MISSIONS?

G. Sherwood Eddy

The coming of this Tenth Convention of the Student Volunteer Movement at the end of thirty-four years of the Movement's history marks the span of a generation. It may be more than a milestone of progress. It may stand for the close of the old epoch and the beginning of the new. The World War perhaps marked the climax and end of an era. Do we not stand at the dawn of a new day? Old things have passed or are passing away. All things *must* become new if we are to redeem our social order.

Today in 1928, at the dawn of a new year and perhaps of a new epoch, *it is a new generation that faces a new world.* It faces that world with a new attitude in life, new premises, a new program, and a new objective. The easy optimism of the old order was staggered and shaken by the vast volcanic upheaval of the World War. Like a war-mine exploded, it rent wide the ordered strata of our complacent world. It was not only a divisive and weakening war between the "Christian" nations; it not only destroyed but disillusioned; it revealed the ghastly evils of our semi-pagan civilization. The new generation, like the new world, has seized upon the idea of "self-determination," with a vengeance. It takes nothing for granted. It demands the right to live its own life, formulate its own beliefs, determine its own objectives. And why not? Would the older generation ever have undertaken its great crusade for "The evangelization of the world in this generation" if it had been imposed upon them from without by their elders? Before pausing to evaluate the permanent or transitory elements in both generations, may I try and state how this transition has taken place in my own life?

May I, at the risk of being misunderstood, turn to a simple narrative of personal experience? As I look back over the last forty years I can trace certain successive steps in the discovery of truth. Life has seemed to expand in widening circles of experience.

More than forty years ago, during early adolescence, the Christian message came to me as a simple *personal* experience. I believed

that God was a loving Father, and that life was His free gift; that Christ was a personal Saviour, and that through Him I could know a sense of forgiveness and enter into a glad sense of sonship. By simple trust I believed that I received this gift of forgiveness and life from God. I had entered upon a personal, possessive "salvation" of my own soul. Quite unconsciously it was a selfish experience that ignored a whole world of human need. And I thought that this was all.

Some thirty-five years ago there came a widening of horizons that took in a world of sinning and suffering men, each man my brother, for whom I was responsible. The truth now dawned upon me as a missionary gospel, a *universal* experience, that was to be shared with all men. I felt, "Woe is me if I preach not the gospel"; and from that day, as students, my roommate and I set our alarm clocks for five in the morning, and for the rest of our student days we had daily, each separately in his own room, two unhurried hours for communion with God. Those two hours a day seemed like windows opened into a new life. We now had a missionary gospel, glad tidings for the whole world. And we thought that that was all. I then went out to spend the next fifteen years in India.

If I may be permitted deliberately to repeat a testimony that I have felt compelled to make many times, thirty years ago, in November, 1897, religion came to me as a *satisfying* experience. I had gone out to India with high hopes and youthful enthusiasm, but within a year I was broken down with overwork, on the verge of nervous prostration. I was suffering from maladjustment; my life had been one of overwork but not of overflow; it was like dreary artificial pumping, there were no spontaneous rivers of inward experience flowing out in joyous service. I had failed in my outward service because I was failing in my inward life.

At last I touched bottom. I was bitter, discouraged, rebellious. One morning after a sleepless night, I cried to God to show me the way out. And then in the dawn of a new truth, one simple word changed life forever. It was said to have been spoken to a woman by a well. Paraphrased it might read: "Whoever drinks of the waters of this earth will thirst again." They do not satisfy—wealth, pleasure, power, ambition, knowledge, the world, the flesh—"But whoever drinks, and keeps drinking of the water of life that I shall give him shall never thirst again." For years my life had been up and down, in alternate success and failure, in victory and defeat. I had been the victim of my inward feelings and outward circumstances.

But then came the thought: Could I not drink today, could I trust today, live today? For I would never have to live more than one day at a time by faith. "Then let me," as John Wesley wrote in the flyleaf of his Bible, "Live today!" That day in November, 1897, I began to seek to draw upon God for everything, as the source of life within.

I had now to seek the full integration of the contemplative and active sides of existence, of inflow and overflow, of communion with God and service for man. Something happened that day thirty years ago, and it has been happening ever since. I have often failed God, but he has never failed me. There has never been an hour that I was satisfied with myself, my character, or my service. But thenceforth, the eternal God was my refuge and underneath were the Everlasting Arms. For these last thirty years there has not been, literally, an hour of darkness, or of discouragement. And I believe that I shall never thirst again.

It did not say, "Whoever drank once," at this experience, or that conference, or convention, or time; but, "Whoever, once for all, drinks, and continuously keeps drinking of the fountain or source of life within, shall never thirst again." I believe that life has become immovably centered in God, that He is the central certainty, the deep inward spring of all true life, the fountain and source of an ever-enlarging life within! And yet again, I thought that surely this was all.

With the War, religion began to dawn upon me as a *social* experience. I saw the War as only a symptom of the striving world beneath. I saw the world rent and divided in industrial, racial and international strife—a world of sordid materialism, autocratic exploitation and organized militarism, ever preparing for further war. Indeed it was the "Christian" countries that were armed to the teeth as world powers, that had fought the bulk of the wars during the last few centuries and whose imperialism had conquered nearly eight-ninths of the planet. Had I a philosophy of life or a message equal to this whole world's need?

Now there broke upon me the first gleams of a social gospel that sought not only to save individuals for the future, but here and now in this world of bitter need, to Christianize the whole of life and all its relationships—industrial, social, racial, international. Religion was not primarily something to be believed, or felt; it was something to be done, a life to be lived, a principle and a program to be incarnated in character and built into a social order. This social gospel added a new dimension to life, it raised it to a higher

power. As I had once seen Christ identified with the need of distant pagan lands, I saw Him now, hungry and athirst, naked, sick and in prison, in the pagan practices and the blighted lives of our social order both at home and abroad.

Thirty-four years ago at the Student Volunteer Convention held here in Detroit, I spoke under the motto of, "The evangelization of the world in this generation." Under that motto several thousand of us students went out to Asia and Africa, from the tropics to the Arctic. The motto represented the genius of that generation. But nothing could more clearly reveal the change that has passed over the world. Each generation has had its own limitations and shortcomings. But let us note some of the contrasts between the two epochs and outlooks, between then and now.

Then, for the most part, we held fervidly a personal gospel for ourselves and the world. Then we felt a divine call to go from our own favored "Christian" nation to the backward "heathen" nations lost in darkness. Then we felt called to take up "the white man's burden" and go out from our "superior" race to the backward peoples of the world. We had wealth, power, success, civilization—we felt that we had almost everything to give and nothing to learn. We were often unconsciously complacent, paternalistic, imperialistic. Our "meek" white race that was to inherit the earth, out of fifty-three million square miles of the habitable globe already held forty-seven million or nearly eight-ninths of the globe, and that of the best; while we had left one-thirteenth of the globe to the prolific yellow race, and one-thirtieth of the continent of Africa to be governed by the Africans. Today in many cities in the Transvaal in Africa the Negro is not legally allowed to buy land or to walk upon the sidewalks in his own continent, but is herded with the cattle in the street, while in America we deny him the vote in many states and segregate him in our cities.

In the student missionary meetings of a generation ago a watch was sometimes impressively held to count by seconds the number of souls passing into a "Christless eternity," like a precipitous cataract pouring into a bottomless abyss. The watchword implied for many an urgency and immediacy to swiftly proclaim a message before the eschatological "end of the age."

Many of the youth of today, sitting comfortably on the side lines, may smile complacently on what they consider the shortcomings or mistakes of the older generation. But what about *this* generation?

Then, with sublime audacity, the students undertook a crusade for the world of their day. They defined and attempted their prodi-

gious task. They sent out over twelve thousand missionaries to more than forty lands. They founded schools, hospitals, industries, experiment stations, printing presses, preaching stations. They established churches, raised up indigenous leaders, and with their predecessors gathered a Christian community that today numbers over eight millions. Have the students of today, facing the new world, yet defined or attempted their task? It is an undertaking even higher and harder than that which faced the earlier generation of students. And it will take a greater generation of men to do it.

It is indeed a new day. We are in the midst of one of the vast transitional epochs of history, as great, perhaps far greater, than the Renaissance, the Reformation or the French Revolution. Let us contrast the outlook of the older and younger generation. Then, our chief emphasis was personal, now it is social. We have not only to proclaim a message to foreign nations; we have to build a whole new social order founded upon social justice. We have to humanize, to Christianize, to permeate with the principles of Jesus' way of life all social relations and institutions. We have not only to save a few elect souls in our slums at home or in our foreign missions. We have to abolish those disgraceful slums for which we are criminally responsible and share in all things with all men as brothers of whatever nation, or race, or color or creed, our wealth, our education, our privilege and opportunity, as well as our full spiritual heritage. We can have no superior or patronizing privilege of "charity" to poor men or nations, but must begin with our own repentance and the claims of social justice. The ethical ideals of Christianity must be applied to all aspects of human life so as to develop a civilization of brotherly sons of God, not simply to save individuals.

Now, we cannot face complacently nations that we once branded as "heathen" but must, deeply disturbed, confront also the danger zones of our semi-pagan order at home. Can we in common honesty maintain the claim of a "superior" race? If we still lead the world in our record of lynching, in race and color prejudice; if to the white and especially our Anglo-Saxon nations is laid the charge of an imperialism that has conquered or exploited over half of Asia and all but one-thirtieth of Africa; if the navies of France, Great Britain and the United States cost their tax-payers not less than a billion dollars a year, and their expenditure on army, navy and air forces is about equal to all the rest of the world combined, does our "superiority" in part consist in the pride of militarism and of brute force?

Now, we face a new world that will no longer submit to our imperialism "lying down." We see in many countries the birth of a

new and often violent nationalism, an awakened Orient, and the *Revolt of Asia* described by Upton Close and many observers. This awakened nationalism has been accompanied in many lands by a renaissance of Oriental culture, an intense national patriotism, a new appreciation of the values of their own religions. At the same time, in reply to our imperialism they have turned the searchlight of exposure on the evils of our western civilization. In every awakened country they are demanding an indigenous leadership on the part of their own nationals as against a foreign control of finance, of government, of industry, or of missions.

Is it then presumptuous for semi-pagan or unchristian America to send missionaries to other lands? Whether we go or not there must be the frank recognition of our own desperate need. We acknowledge the deep-seated evils of our social order. There is the unjust distribution of wealth and income, congested fortunes of vast wealth unshared, side by side with poverty unrelieved; flagrant luxury and waste confronted by unemployment, poverty and want; costly homes and resorts for the rich, and reeking slums and disgraceful housing conditions for the poor. Our present order results in a world of strife. There is strife between conflicting classes in industry; between competing races, white and black, yellow and brown; between contending nations, each one of which is a law unto itself in an international anarchy leading periodically to overt war.

Let us remember that missions are not the lonely responsibility of the few who go abroad. If that enterprise is isolated and separated from the common life it is doomed. We must humanize and Christianize our entire intercourse with other nations. It is not only the missionary, but the foreign representative of commerce and of government that must be Christian, or betray his trust if he is the representative of mammonistic greed, or of exploiting imperialism, or of personal immorality.

When we went abroad a generation ago, we asked you to hold the ropes as we went down into the mine; you to support us as we went out on the foreign "firing line." But while we were abroad that firing line has been extended across our entire national life. We went out to represent the idea of the Fatherhood of God and the brotherhood of man, but while we were gone we were betrayed by the denial of those doctrines at home. While we were preaching the love of God in Japan, Americans at home were humiliating the Japanese on the Pacific coast and passing our exclusive and discriminatory immigration acts. No Oriental country claims the right

to pour its surplus population indiscriminately into any land. They only ask that they be spared invidious, discriminatory legislation that wounds their national honor. Had we admitted them upon a quota based on the "national origin" provision of the law it would have involved only the admission of the insignificant number of some one hundred and fifty from Japan and one hundred each from the other Asiatic countries, which one large city in America might safely have absorbed. But our legislation was so passed as to give almost a maximum of offense to peoples with a great culture of which they were justly proud.

When I went to India, the record of our lynchings, our race prejudice, our unjust treatment of the Negro, our child labor, our slums and our social wrongs were not widely known abroad. Now throughout the Orient they are thrown in our face. On my last journey across Asia, I found not only the account of an atrocious American lynching in the press of China and the Christian papers of India, but even a photograph of the horror in the dailies in Japan. When we learn that, in some sections, the majority who compose the lynching mobs are church members in good standing who have defrauded the Negro of his fair share of the taxes for education, and who are in part responsible for the ignorance and poverty which produce the crime, is it any wonder that this has a crippling effect upon our mission work throughout the world?

When, professing peace, we propose a new naval building program of approximately a billion dollars; when, after condemning Prussian militarism we extend *compulsory* military training through so many of our universities, colleges and even high schools, often without protest from a single student or parent, and, though we are the safest and strongest nation on earth, spend more annually on our army, navy and air force than the combined military expenditures of France, Germany, Turkey and Russia, we can hardly wonder that the protestations of our will to peace are not taken at their face value abroad. The forty wars of the past century have been the almost inevitable result of the economic and political maladjustments of our social order. Facing this social order whose injustice cries to heaven, are we to accept it supinely in nerveless irresponsibility and cowardly subjection, or are we to challenge it, to grapple with its problems and to do all that is within our power to solve them?

Could we not, with an audacity equal to the older generation that dared to attempt the evangelization of a world, have the courage and faith to dare, as members of a common family, to build a new

social order the world around, not merely to evangelize, but in time to Christianize the whole of life in all its relations, whether economic, racial or international?

Acknowledging all our own sins and shortcomings, as a new generation facing a new world, can we still believe in foreign missions or Christian world service today? Is there a modern philosophy of life, a *rationale,* a new apologetic upon which we may found, not a declining project of a bygone age, but a real sharing of life in the adventure of a world-wide fellowship which shall find unassailable ground for the building of the new social order in all lands?

1. Upon rational grounds does not the basic conception of *the unity of the human race* and *the principle of love as in the full sharing of life* imply the mutual privilege and obligation of the giving and receiving of whatever makes for the good life for all? In other departments of life we not only permit but demand sharing. Science is shared. The discoveries of Copernicus or Columbus were not for themselves nor for their own nations alone. The discoveries of medical research of the Rockefeller Institute are not for the benefit of an individual or a nation, but are shared with China, with Asia, with the world. All science is international. Truth knows no national boundaries. Within four months, on an average, a new scientific discovery is shared with scientists in all nations. What we call our "simple" radio tube was the result of the work of more than a score of scientists in five or more countries covering a period of nearly three hundred years. Because they shared, in the true missionary spirit, their fragmentary, fractional isolated discoveries we now have them combined in the radio tube. Now the whole world is vibrant and vocal with the music and the messages that may be shared by all.

The whole process of education also is a sharing of experience. Truth cannot be monopolized. A light must not be placed under a bushel, but where it can give light to all. We have sent our worst abroad for profit and sometimes for exploitation—our liquor, our firearms, our questionable films—why should we withhold our best?

Even if we were free from our many humiliating shortcomings, we would have no possible message in our own pharisaic merit. "For we preach not ourselves but Christ Jesus as Lord, and ourselves as your bondservants." Here is at once the substance of our message and its spirit. Christ is our message; we are bondservants.

A world that has been forced together into the economic interdependence of a neighborhood can never again be permanently segregated, isolated and divided into the international anarchy of sixty

mutually exclusive, irresponsible and independent nations. It took two years for Stanley to deliver letters to Livingstone. Messages are now flashed from London to the heart of Africa in one-fortieth of a second. For good or ill the world is one. The spirit of love must lead us to share with all. "While there is a lower class, I am of it; while there is a criminal element, I am in it; while there is a soul in prison, I am not free"; while there is a nation or people in even greater need than my own, near or far, they call upon me for the full sharing of life.

If the world is not too big for exploration, conquest and exploitation it cannot be too big for the mutual sharing of missions. Men have always been challenged by obstacles and impossibilities. In 1492 Columbus sought a new route to Asia. Today men master the North and South Poles; they seek to scale Mount Everest; Lindbergh dares the Atlantic and Latin America. Have we no daring for the greatest adventure of all? Our common humanity demands the full sharing of our best.

2. *We have the knowledge and experience of Jesus Christ.* He lays upon us no bondage of rule or ritual. Rather He translates law into love and legal bondage into liberty. If we catch His spirit and attitude, His approach to the problems of life, we can progressively apply His dynamic and expansive principles to our ever-advancing life. Jesus' method of approach to the problem of God and of man is grounded in respect for personality, in ethical love. He cuts away a labyrinthine forest of non-essentials and gathers, centers and simplifies religion for all time in the single universal essential of righteous love. Professor Coe points out His scientific approach to all facts, His loving approach to all persons. After historical criticism has exhausted itself, are we not left with a vital core of reality, a central certainty of experience, which is a unique and priceless heritage that we must offer to share with all men, leaving them free to interpret and apply it for themselves?

What is the heritage in Jesus Christ? Somehow men in His presence have found *God*. Undeniably, through the simple record of His life, men in every age have rediscovered this experience of God. Jesus experienced and revealed God as Father. In a world chaos of polytheism and pantheism, of atheism and agnosticism, of materialism and paganism, He maintains a consistent monotheism. In a world of doubt and pessimism, He maintains an indomitable optimism based on the character of God. He has given to the world its most satsifying idea of God. Who else ever had or shared such an experience of God? Who else ever made men dare to believe

in a Christlike God? Who else ever shared such a view of God that as we hold it we can feel at home today in all the progressive and evolving conceptions of modern science? Our highest conception and experience of God turns upon His human life.

And somehow in His presence we have discovered not only God, but *man*. He has taught us a new estimate of man's worth and possibilities. Through Him more than any other, men have discovered the incalculable value of the individual and the possible brotherhood of all. He could say, "Blessed are ye poor; of such as these, men can build a Kingdom of love." His faith in the spiritual nature, the infinite value and the boundless possibilities of human personality implied the spiritual equality and democratic right of opportunity of all men. Benjamin Kidd maintains that "around this doctrine every phase of the progressive political movements in our civilization has centered for the last two centuries." It is His doctrine of man that inspires our determination to create world brotherhood. His daring faith in man has been vindicated by man's response; He has opened up the undreamed of possibilities of man's nature and of a new social order.

Again, is it not He who has given to the world its *loftiest ethical ideals,* its highest moral standards? There is a timeless element in His spacious and expansive principles. Love and brotherhood can never be out of date. The Golden Rule, the parables of the Good Samaritan and the Prodigal Son, the secret of finding life by losing it, to love God with our whole being, to love our neighbor as ourselves, and even our enemies in the overcoming of evil by indomitable good will—such spiritual truth should be the common blessing of all men even more than the discoveries of Copernicus or Newton, of Watt or Edison. Men may live happily in the heart of Africa without Copernicus' heliocentric theory or Edison's electric light, but not without love and brotherhood. There is a whole area of life resting on Jesus' principles that lies indisputable, undisturbed by any attack of modern science, where the universal need of men for God and for vital religion brings the whole challenge of missions, for life investment and for universal sharing imperatively before us. Christianity means the spirit of Jesus controlling the whole of life.

Let us try and conceive for a moment of a world that had never heard His name. Take from it its finest and vastest volume of literature. Subtract from human life, if we can, the character of Jesus, His conception of the value of personality and of human brotherhood, His fearless resistance to wrong, His sacrifice, His social passion, the Sermon on the Mount, the mysterious dynamic that has

wrought the inexplicable moral miracle of the transformation of character in every age. How much poorer would human life be without Him! How much poorer is it at this hour where in whole areas of life, geographical or social, His principles and His way of life are not even known? How much richer life could be for multitudes if we simply lived and shared His way of life.

Jesus founds all life on the four cornerstones of the divine Fatherhood, the supreme value of human personality, the universal sweep of human brotherhood, and the integration or unification of all life under the principle of love, expressed in service and sacrifice. These four principles imply *a new social order* which He called the *Kingdom of God on earth.* To whom else shall we go? What other religion, philosophy, system or teacher so combines these four principles? Who else has demonstrated these principles by actually living according to them among men?

Jesus dared indomitably to believe in the possibility of the moral organization of mankind, and the sovereignty of love in all the relationships of life. H. G. Wells says, "The world began to be a different world from the day that doctrine was preached." Is it not undeniably true that Jesus proclaimed an ideal human society where God's will would be done, and that this ideal Kingdom rather than Plato's *Republic,* Bacon's *Atlantis,* or Sir Thomas More's *Utopia* has been the chief inspiration of men to build a new social order. If we agree that love as disclosed in the life, teachings and death of Jesus is the sufficient basis of a true society, and the effective power for overcoming evil and transforming human life; if we agree that love must steadfastly seek to create a social order which shall assure to everyone the fullest means of self-realization, and eliminate all barriers of class and race, does this not imply the unescapable logic of missions?

The climax of Jesus' life, of His principle of love and its implication for missions is found in *the sacrifice of His Cross.* Doubtless our generation has largely passed from the pagan conception of a jealous and angry God calling for the punishment of an innocent victim, like a Shylock demanding his pound of flesh or a cruel Kali calling for human blood. We do not conceive of Jesus as "the symbol of a divine magic which destroys evil without enlisting the coöperation of the penitent," but as the symbol of divine love, as "a great moral adventurer insisting that love is the ultimate rule of conduct." Do we not see in His Cross the fulfillment of the cosmic law of sacrifice, that springs from the very heart of God and suggests that love is at the heart of the universe? Like the scarlet thread that

runs through all the cordage of the British navy, does not this thin red line of sacrifice run through all that is deepest in life? The Jews looked to the last judgment for the final vindication of God. But as men stood before the Cross of Christ they saw a better way; not of sin punished, but borne; not of hatred requited, but overcome by love; not of evil destroyed, but converted to good. Perhaps the Cross was God's way, not of annihilating evil in anger, but of turning the other cheek to it in long-suffering love. In nature men saw God's power; in the Cross they saw His love.

Christianity offers an explanation of the meaning of life, of the riddle of the universe. It believes that in the person and teaching of Jesus we see the inner meaning of ultimate Reality. It takes the Cross as the symbol of the truth that at the heart of things there is a love that we can absolutely trust, even in the face of seemingly heartless Nature.

But this thin red line of sacrifice must run through our lives as well as His. It must finally bind us to Him and to all humanity in sacrificial sharing. We too must fill up "that which is lacking of the afflictions of Christ" for the sake of the needy humanity of our day. We too must lose our lives to save them and take up each his own cross, if we would follow Him. But the implication of the Cross and the whole principle of sacrifice in all life inevitably mean missions. Indeed, are not missions God's way of world conquest? In them may we not launch our great campaign of love, of peace on earth and good will among men?

> "O Christians, had you but the will, the power
> Is yours this day to mold the world anew."

3. *The terrific responsibility of America* implies the necessity of sharing if she is to save herself from sordid materialism. Possessing some $400,000,000,000, or one-third of all the wealth of the world, and nearly half its gold supply, having passed through the War from a debtor to a creditor nation, with the world owing us some twenty-five billion dollars in foreign debts and investments, so that they must pay us a million dollars a day on our debts and a billion dollars a year on our investments, the responsibility of this country is as great as its wealth and power. Our annual *income* of nearly $90,000,000,000 is greater than the entire *wealth* of either Japan, China, India, Russia, or any other nation in the world, save only the British Empire taken as a whole. We have not only wealth and power, but raw materials, industrial technic, organization, education and man-

power to enable us to be the world's greatest distributing center for the fuller sharing of life.

Are we to become like Babylon or Rome, sordid with materialism, or are we to save ourselves and others as we share with the world? On the short street next my office the four thousand families on Park Avenue spend a total of $280,000,000, an average of $70,000 per family during the year. They spend $26,922 a day on their yachts, $11,538 a day for flowers. The women and girls in this section on an average each spend yearly $6,250 for clothing, $2,000 for furs, $900 for hats, $500 in beauty shops. The paltry five millions that these four thousand families give to "charity" is only one-tenth of what the women spend on clothing alone. And a large proportion of these people are professing Christians. The materialism in our national life is reflected in our colleges. On a recent college dance $240,000 was spent; on the last Yale-Princeton game nearly $3,000,000, while some fifty private cars lay on the side tracks of the railway in a luxury of which Rome never dreamed. Meanwhile we defeat legislation designed to abolish child-labor or to rebuild our slums at home, and say "we do not believe in foreign missions" abroad. Are we to become the Dives among the nations, or the Good Samaritan of a needy world? Whatever may be the want of the world, do we not need missions to save our own souls?

4. *The sheer need of the world today*—physical, moral, mental and spiritual—can only be met by the sharing implied in Christian missions. We are here speaking not of imposing doctrines, which no man has a right to do, but of the sharing of life, which no man has a right to monopolize.

The need of Africa today stands stark before us. Witness the brilliant Albert Schweitzer, the young philosopher, theologian and musician of Germany, one of the outstanding men of this generation, mastering modern medicine to go out to share his life in the heart of darkest Africa. Writing *On the Edge of the Primeval Forest,* he says, "Physical misery is great everywhere out here . . . millions and millions live without help or hope of it. . . . Doctors should go forth to carry out among the miserable in far-off lands all that ought to be done in the name of civilization, human and humane. Sooner or later this idea (of missions) will conquer the world, for with inexorable logic it carries with it the intellect as well as the heart."

The sixty-six missionaries on the Gold Coast of Africa haven't much chance against the three thousand traders and government officials if the latter are backed by firearms, drink and the worst

elements of our civilization; and it is true as in Paul's day that "the name of God is reviled among the nations because of you." Are we going to back this little handful of missionaries fighting against terrific odds, or stand on the side lines and criticize them for some details in their policy, as against the vast flood of evil that has come in with the impact of the worst of our Western civilization?

The writer studied factory conditions in China where he found little boys working more than sixteen hours a day, seven days a week, receiving during the first three years of their apprenticeship nothing but their food, which cost the company only six cents a day. It is not a question of whether these factories are Chinese or foreign, it is not a question of praise or blame. The need is there and must be met. While the Orient is passing from the stage of simple handicrafts into the terrible industrial revolution, are we to leave it to drag its weary way through selfish capitalism, imperialism and militarism, and repeat all the mistakes of the West? Can we not share with them the dearly-bought experience gained in the West and lift the level of life not only for millions in the Orient, but for world labor whose standards will be menaced by the nations industrially backward? It is not a question of leaving peoples alone in a simple and happy life, but of relieving present need and actual misery. We do not go gratuitously, self-sent, but in response to a call that bids us "Come," from One who is even now hungry, thirsty, sick and naked as the least of these, His brethren and ours.

We go not to destroy, but to help fulfill all the aspirations of the human heart. In the continents of Asia and Africa half the human race cannot yet read or write in any language. In Africa and on the mainland of Asia as a whole, excluding Japan, nine-tenths of the children are not in school. Economically, half of the human race is poor. Over half of them are still beyond the reach of modern medical science. Over half of the human race has never yet had Jesus' way of life clearly presented to them. By the same token of human need that summoned the Apostle Paul to respond to the foreign call to the continent of our pagan ancestors, to "come over and help" them, are we not called today to come back and help, to meet the need of the East that once gave Christianity to the West? There is not merely a physical, economic and educational need in the world today. Anyone who is discerning is conscious of the world's deep spiritual hunger. The world desperately needs an increase of its spiritual goods. Unless this need is met our tremendous mechanical civilization cannot be controlled.

If we can believe in missions because of the implications of the

unity of the race and of the principle of love as the full sharing of life; because we possess the knowledge and experience of Jesus and of His way of life so needed by the world; because of the terrific responsibility implicit in the amazing wealth and power of America; and because of the actual present need of the world today, in what spirit should we undertake the work? What kind of foreign missions can we believe in?

1. Can we not agree that we should go *in the spirit of love for the mutual interchange of our best in fellowship?* The method should be the sharing of experience and conviction in a joint inquiry with fellow-seekers after truth, not the dogmatic assertion of a one-sided propaganda of Occidental Christianity. While it is true that the whole missionary enterprise is in the midst of a vast transition, like so many other areas of life, and while there is need of a thorough re-study and revision of the whole program and policy of missions today, yet this is just the spirit in which many of our modern missionaries are now working. Take, for instance, the work of Dr. Stanley Jones as told in his *Christ of the Indian Road.* He begins with no dogmatic claims, no contrasts and comparisons in a tug of war to prove that he has the best religion, and the best of everything in the world, but he invites his hearers to compare and share their experience of God. Instead of arguing for the defense of everything in the Old Testament, such as polygamy and slavery, for western civilization, the Church, or even Christianity, he has "shortened his line" and simply presents Christ Himself, leaving his hearers free to interpret Him in their own way. As a result he has gained a generous hearing and response to the good news of Love.

In reply to Dr. Jones' question as to how Christianity could be naturalized and made truly Indian, Mr. Gandhi said, "I would suggest, first, that all of you Christians, missionaries and all, must begin to live more like Jesus Christ; second, that you practice your religion without adulteration or toning down; third, that you must put your emphasis upon love, for love is the center and soul of Christianity; fourth, that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you may have a more sympathetic approach to the people."

If we go in the spirit of love to incarnate Jesus' way of life, it will mean the way of the Cross, not of the sword. We do not represent and we can have no part in Western imperialism or militarism. Secretary Wilbur may say, "To defend America we must be prepared to defend its interests and our flag in every corner of the globe. . . . An American child crying on the banks of the

Yangtse a thousand miles from the coast can summon the ships of the American navy up that river to protect it. . . ." Would we be willing that a Japanese child crying in California or an English child crying on the banks of the Hudson could summon the navies of Japan or Britain to protect it? In the spirit of the Prince of Peace we want no such protection. Even as He who would not call upon twelve legions of angels, but went to His death unaided, we ask no other path than His.

It was stated by the Buffalo *Evening News* that the cost of our navy and land forces in China has mounted to some $50,000 a day and over $18,000,000 a year, or nearly double what all the American mission boards have been spending on all their mission work in China. There are 13,000 American soldiers and marines in China to protect 14,000 American citizens resident there.

The Emporia Kansas *Teachers College Bulletin* is quoted with approval by a recent Army Journal to uphold military training in our colleges as follows: "Foreign missions are always more or less dependent upon military power for their continued existence. China has been especially hard to convert. It is necessary to drive home the precepts of the Christian religion with the point of a bayonet to make a believer of the heathen Chinese. The Boxer uprising and the present Oriental crisis are startling examples." Against such a pagan and brutal conception of missions we would protest with all our might. It is exactly this insolent spirit of militarism against which there is such a deep and justifiable anti-foreign revolt in China today.

2. We should go in a spirit that is *teachable,* ready to be taught that which they have to teach and that we need to learn. We should welcome every value in the religion and culture of the people to whom we go. As Spengler points out, a nation's culture is the soul of a people. We go not to destroy a single value that is there, but by sharing to fulfil.

> "Good cause it is for thankfulness
> That the world blessing of his life
> With the long past was not at strife."

Our materialistic West will still need wise men from the East to teach us. Fellowship and interchange of ideas and personnel should be encouraged among the spiritual leaders of all lands. The missionaries of former generations represented the life of the churches and the spirit of the age in which they lived, yet they were often in advance of it. William Carey had a more modern view of

the social gospel than the churches or the world of his day, whether in Europe or America. How eagerly we should welcome great messengers from the Orient like Sadhu Sundar Singh, Mahatma Gandhi and Tagore of India, David Yui and T. Z. Koo of China, or Kagawa of Japan.

3. We should go eagerly welcoming and immediately seeking to develop the *indigenous leadership* of the nationals of each land. We go, seeking not to *be* leaders, but humbly to help to *develop* them. Freedom should be given for the national genius in each country to express itself in its own forms of religious faith, organization and life.

Our aggressive western imperialism often stands in the way of Christ's spirit and message. As the poet Tagore says, "When missionaries bring their truth to a strange land, unless they bring it in the form of homage it is not accepted and should not be. The manner of offering it should not be at all discordant with your own national thought and your self-respect." In this spirit we should go for the mutual interchange of our best in a new period of international, interracial fellowship and coöperation. Typical of many of the older missionaries, Dr. Talmage of Amoy refused to translate into Chinese any of the creeds of the West. In the Amoy district they have never translated these creeds nor the Westminster Confession, nor that of the Synod of Dort, nor the by-laws of church organizations of America. The Chinese churches have the right to formulate their own creeds.

4. We go humbly to present *Jesus and His way of life* as the heart of our message, not a cast-iron theological system, not denominational sectarianism, not competitive proselytism. We go, mindful of the evils in our civilization and in the history of the Church past and present, to do our part in ministering to human need. In the ministry of healing, in medicine, in education, in meeting the needs of sweated labor in industry, in the relief of poverty, famine, want and human misery, Jesus' way of life offers a pure, unselfish ministry of service to all men. It seeks to lift human personality into its rightful precedence, to oppose sweated labor, race prejudice, war and ruthless exploitation wherever they are found in every land.

But on the other hand, we go not only to perform this humanitarian work, but frankly to gather groups to share a new religious experience and to found Churches which will, under their own leadership, extend this way of life and share this releasing experience among their own people. All around the world there are not only

some 36,246 organized churches in mission fields, but in forgotten out-of-the-way places there are little groups of consecrated men and women who

> " . . . live to greet the season by gifted men foretold
> When men shall live by reason and not alone for gold,
> When man to man united and every wrong is righted,
> This whole world shall be lighted as promised once of old."

5. Going then in a spirit of love, teachable and ready to learn, seeking indigenous leadership and presenting Jesus Christ and Him crucified as our message, we should carry a *message that is fearless, positive and constructive.* The message that is needed today is rational, social, personal, and vital. It must be rational, purged from all archaic or medieval superstition. It must pertain to the twentieth century in which we are living. It must be social and able to grapple with the evils under which the exploited masses now are living. But much more it must be personal and vital. We must not lose the redemptive, the religious, the spiritual note. It should be a message from a life ringing and radiant with triumph. Here and now we must find God for ourselves before we can share our experience with others.

A generation ago the students assembled in Detroit in dead earnest and faced a mighty challenge to "the evangelization of the world in this generation." In response to the call of that day over twelve thousand men and women have given their lives to foreign missionary service. Brothers of this new generation, is there not a challenge to you in this day even greater than that of a generation ago? Has not history been made and its epochs determined by little groups of men facing and accepting the challenging need of their day and generation?

There was the little group that gathered about Jesus, that entered at Pentecost into a new discovery of fellowship, human and divine, and went forth to tell a world of their discovery of a great, good news. One by one they were cut down as they faced the persecution of "the Beast" of Rome. They had to fight for their lives. They were bound together in the joy of suffering and sacrifice for a great cause, in what Mr. Luccock calls "the first, fine careless rapture" of early apostolic Christianity.

On a summer night I stood at the gates of the Kremlin in Moscow before Lenin's tomb. I saw some four thousand young people waiting in the longest queue in the world for the doors to open that they might file by that figure of the man who *they* believed

had lived with a burning passion for justice. He had, with all but two of his cabinet, suffered for twenty years in poverty, in prison, or in exile for a cause. Mistaken though we believe them to be in many ways, these young people thought they saw represented in Lenin the possibilities of a new social order. I would deplore much in their system. But there they are, deliberately dispossessing themselves of private property and profit, limiting their income to the bare necessities of the simple life, to a maximum of $3.75 a day. They acknowledge that they are their brother's keeper, dividing all that they have with the working mother and the unemployed man. They make no distinction of race between white or black, Jew or Gentile, standing for the complete equality of all races. They are prepared to live and to die for the cause of humanity.

And here at the portal of 1928 we students face the new day with its challenge for men to build the new order. Some will stand on the side lines of cynicism. The cynicism of age that has tried and failed is sad enough, but the cynicism of youth that has not even tried, that in advance despairs of winning, that sees no game to enter, is sadder still. Some may stand on the side lines and say, "Away with missions, with all uplifters, with all visionary idealism. Give to us our petting and our jazz; and when tired of playing around at life we will enter the game of dollar-chasing and the scramble of money-grubbing." But there are men and women here that have not yet bowed the knee to Baal or Mammon, to Paganism or Materialism. There are men here in the spirit of 1886, of the old line volunteers who dared to tackle a world of need.

Now is the accepted time. Here and now is the world—one undivided world of toiling, suffering and often exploited men. And here is One saying as of old: "Whom shall I send and who will go for me"—*today?* Who will strive to evangelize industry today? Who will know no barriers of race today? Who will fight war and be a maker of peace today? At home or abroad, near or far, in business or in missions, in work miscalled "secular," who will give his life, his all, not counting the cost, foregoing private gain; who will cast in his life to live or die in building the new social order of the Kingdom of Love, the commonwealth of all men of goodwill?

SHALL WE SEND MISSIONARIES FROM NON-CHRISTIAN AMERICA?

MORDECAI JOHNSON

WHEN I was a boy in a little segregated school in Paris, Tennessee, I used to bound America on the south by the Gulf of Mexico, on the east by the Atlantic Ocean, on the west by the Pacific Ocean, and then get confused about the north.

It is even more confusing today because America cannot be geographically bounded in that way. America is a world reality today. The United States of America is a world reality stretching out powerfully into Europe, into Africa, into China, and into South America; and Canada is a part of the British Empire whose tentacles reach to the very ends of the earth.

The outreach of the activity of America touches the very limit of the circle of the world. It has continuous relations with peoples of all religions, all races, all colors, all manners of economic and political organization, and all manners of differing cultures.

When it is said that America is unchristian, it is meant that the total complex of the deeds of this nation in reality expresses a spirit which is not the spirit of Christ. This does not mean that the activities of this huge, vigorous reality are not carried on by professing Christians for there are multitudes of them here. It means that the total complex of the deeds of the American people is contrary to the obvious spirit of Jesus of Nazareth, of the spirit of Christ.

It means that where America in her world-wide relations touches people of a different economic system it tends to exploit them instead of serving them. It is moved more by the spirit of Mammon than by the spirit of Christ. It means that America frequently interferes politically with the indigenous political aspirations of other peoples in the interest of economic exploitation and it does violence to the native self-control and self-government of the people as it has done in Haiti, and in Nicaragua.

It means that America exercises contempt for peoples of different colors, that it has names for them which gather up in one

word all the venomous contempt of a condescending soul. A word like "nigger" applied to colored people in America is an example of this contempt.

It means that when the world sees these things, it sees in them not the spirit of Christ, but a spirit opposed to the spirit of Christ. There is much from America that is Christian and inspiring. No small part of it is the work of missionaries. But there is so much of this unchristian spirit that the total deed of America appears overwhelmingly unchristian in its contact with the rest of the world.

When we ask ourselves a question whether missionaries should go from such a country as this, we sometimes naïvely assume that this unchristian aspect of America is an aspect which consists of the deeds of the non-Christian people in America. But a closer reflection will reveal to us that the Christians themselves participate in these deeds. It is a mistake to suppose that the missionary enterprise is the expression of a Christian America, while the economic and political enterprise is the expression of non-Christian America.

No, my friends, both of them are an expression of America, non-Christian and Christian. When the Chinese meets America on the mission field, on the one hand, he meets the Christian. And when he meets economic exploitation, political interference and contempt, he meets the Christian, too, because the 40,000,000 Christians of America participate in these deeds.

If there is any doubt about this fact on the foreign field, there can be no doubt about it in America itself. For every intelligent Negro knows that the things which the Negro people suffer in this country they suffer not merely at the hands of non-Christian people; they suffer also at the hands of Christian people. Christian people exploit Negroes; Christian people deprive Negroes of their real representation in the political life of the country; Christian people subvert the taxes and take away from Negroes that proportion due them for the education of their children; Christian people segregate Negroes; Christian people also look down with contempt upon Negroes and call them "niggers"; Christian people segregate Negroes in their churches and condescend to them in preaching the gospel. Those things are perfectly manifest internally, perfectly manifest externally. The deeds of America which create the unchristian impression are deeds in which Christians themselves participate.

Now what is the effect of this unchristian impression of America's total deed? The first effect is that the missionary enterprise is embarrassed on all the fronts of the world. It is embarrassed for the simple reason that the people who are touched by the

missionaries find it difficult to untangle the missionary's word from the body of unchristian deeds put forth by the nationality from which he comes.

So some missionaries are coming back; and, as some of them have said themselves, they will never return. Others are having defined for them and are redefining themselves the conditions under which they may go back and succeed.

But the most ominous thing about the reaction of other races to the output of America's deed is not the embarrassment of the missionary enterprise itself. It is another reaction, deeper, more far-reaching, more eager, more full of intensity, taking place in Africa and in India, and among Negroes in America. It is an expression of resentment and antagonism, a hungry desire to lay hold on technical economic weapons and to use them as powerful means of delivering the people from a condition subversive of their self-respect and destructive of their best interests. This reaction is so much wider in its effect, so much deeper in its appeal, that it is everywhere quite overwhelming the reaction which comes from the more gentle and helpful approach of the missionary.

Now this means not only that missions on the mission fields are embarrassed, but that the whole purpose of the Christian Church in the world is being embarrassed by the fact that the Christian Church in America has not been able to conquer more of the total output of the national life.

The missionary enterprise is only the wings of the Christian army far-flung on the fronts of the world. If the Church is embarrassed in its missionary enterprise, it is because it is embarrassed at home. This fact is perfectly patent to any man who looks on the American situation. It is clear that the Church is by no means in control of the economic and political and social activities of the American people, that these activities are moved by impulses, motives, powers that acknowledge no indebtedness whatsoever to the spirit of Christ, and are riding over the spirit of Christ, throwing it into the background and beginning already to ignore it as incompetent to guide in the world's great enterprises.

The Church in America, therefore, is like a soul without an adequate body. The great economic and political body of American life is being carried on without the guidance of the Church and without any considerable consultation with the Church. Whenever a soul has no adequate body through which it may effectively spread itself in the world, the soul begins to diminish as soul. Even so, we are witnessing in America today not only an embarrassment of the

missionary enterprise on the world front, but a gradual enfeeblement of the vitality of the Church on the home ground.

Already we begin to see that it is very, very difficult to get men of intelligence to go into the Christian ministry. There are 11,500 young Negro men and women in college in America today, for example, but less than sixty of them are preparing to go into the Christian ministry. This, too, in spite of the fact that over six thousand of these students are being educated in schools maintained by Christian funds.

At Howard University last year out of more than 500 freshmen, one man volunteered to go into the ministry of the Church—and he failed to pass in the intelligence tests.

A similar difficulty is had in securing competent young white men to enter the Christian ministry. What is happening in America today is a gradual enfeeblement of the vitality of the Christian enterprise, a gradual recognition of its incompetence to deal with the technical, economic, political organization of mankind, and a gradual relegation of it into the background of dying cultures—unprepared to deal with the real facts of life.

What does this further mean? It means that the main body of human activity—economic, political, international—is being gradually released into the hands of competitive natural forces which are driving it on inexorably into antagonism with Europe, with China, with India, and carrying us on to spiritual death and destruction. It is not inconceivable that the children of the present missionaries in China will be called upon by their nations to kill the children of their converts in war before this generation has passed away.

And this sort of thing is going to happen unless the whole Church on the home ground and on every far-flung front in the world stands still, comes to itself, recovers its major emphasis, repents of its sins, and starts out on all fronts with an aggressive attempt to capture persuasively the soul of the world and to find for this soul a world body able to save us from impending spiritual destruction.

It is this kind of enterprise that the God and Father of Our Lord Jesus Christ desires, it seems to me, if He be such a Father as Jesus says He is. If this be the enterprise, the question as to whether we shall send missionaries is subordinate to the main question as to whether such a world enterprise can be carried on successfully, unless it is present on all fronts of the world simultaneously and with great intensity.

If there is to be a world Church dealing with the problem of

world economic relationship, of the relating of nationality to nationalities, of religion to religions, and dealing with them adequately, it must have its representatives wherever human beings gather. These representatives must not only go to, but they must come from these peoples, because it is the business of the Church not only to impart what it may have in America, but to receive and receive quickly whatever increment of soul may be had from any part of the world.

The question as to whether we are going to send missionaries is by no means so important as the question as to what we are going to do on the missionary front, and elsewhere—anywhere. Are we going to pursue the same old tactics that we have pursued since the discovery of America, or are we going to repent of some things, take a new view of the tasks and the possibilities and the technique of the Church of Christ?

In my humble judgment, it is absolutely necessary that we do this. In the first place, it seems clear to me that not only in China and in Africa, but in New York and Mississippi, there must be an increased tension between those who have the spirit of Christ and those who are moved by the dominant mammonistic, imperialistic, aggressive spirit that controls our economic and political life today. We must get rid of the naïve assumption that the spirit of Christ and the spirit of the scientific industrial life of our country have wedded, and that the marvelous progress we are making in this country is a sign of the blessing of the Lord on our religious enterprise. It is not so. The wedding was a common-law wedding and the price which the Christian Church today is paying for its unholy alliance with the spirit that dominates the technical, economic, industrial organization of our life is subordination to the status of dispenser of the charities of men who have no fundamental intention of risking their lives in the Christian enterprise.

It would be better for some of these men if they could often hear the Church say: "Go first and try to see what you can do to conduct your business in the spirit of Christ and then, if anything is left over, let us give that to the crippled and the poor."

The Christian Church in America is the world's greatest distributor of benevolence, but the first duty of a spiritual community is not to distribute benevolence, but to express the essential spiritual nature of itself in the common life of the people and to erect a common life, political, economic, and social, in which the Spirit of God can live and breathe and inspire the people.

We need a wedding between the spirit of Christ and the technical

and economic machinery of our modern life, but we want it to be sanctioned by Christ and performed in the Cathedral of the Holy Spirit.

We do not want to continue this common-law alliance. The only way to have a real wedding is first of all to break the alliance and set up a tension between the Church and the world. We have it to do on the mission field. If we have good judgment we shall do it quickly in New York and in all America.

The second thing we have to do is to repent of our denominationalism and come to the conclusion that Christ intended for us to preach Him, and express Him, and put all our weight on *Him!* We have not done so. We see clearly on the foreign mission field that our denominational theologies are not exportable. They don't want them in India; they don't want them in Africa; they don't want them in China. They are confusing.

But the spirit of Christ is obvious to them. It is plain, so plain that a way-faring man, though he be a fool, can see it.

If the denominational enterprise could have conquered the present technical, economic machine organization of human life it would have done so long ago, because it started out with that organization when it was a baby. But, coming up with it from babyhood to maturity, the Church under its denominational leadership has never shown a capacity to do anything much more than to be the distributor of the charity of this machine, and to thank God for its enormous prosperity.

We have to center upon the spirit of Christ. It alone is exportable. It alone is capable of entering into the complete public life of America. It can enter into our economic life. The spirit of Christ can get into the public schools, but the denominations that have prospered by the preaching of Christ and have built temples to his name cannot get in the public schools, ought not to get into the public schools, will not get into the public schools!

In the third place, we must loyally explicate the spirit of Christ in all the personal relations that the individual can control, without equivocation. The time is past when we 40,000,000 Christians in America, for example, can take a long spoon and hand the Gospel to the black man at our door and feel that we have gained enough experience thereby to conquer the soul of China with it. It cannot be done! A man can receive bread from a long spoon, he can receive clothes from a long spoon, he can receive even a form of education from a long spoon, but no man can receive the word of God in a long spoon. He cannot believe that God would send him any word

that way, and the burden of proof is on any Christian body that maintains a segregated church and hands the Gospel out to a humble people with a long spoon and a condescending spirit.

We Christians do so many beautiful things. In one of our churches a few miles away we hold two meetings within two weeks' time of each other. One of them is held to send a missionary to Africa to a section where there are about 2,000,000 natives. This one white missionary and his wife are expected by the power of the spirit of Christ not to be overwhelmed by the savages, but to lift up the whole community.

Two weeks afterward we meet again in that same church. Some aspiring colored man has moved into the neighborhood of the congregation. The fear is that the whole congregation is going to be contaminated and ruined in some way by the presence of this individual. This must not be. We sign a petition that he be expelled from the community. The virtuosity and advantage which by the strength of Christ we have gained through 300 years must not be endangered by the presence of this inferior man.

We send one white man and his wife to convert 2,000,000 natives in Africa while 600 of us run from one Negro and his wife in America.

The fourth thing that we must do is to realize the limitations of the personal contact, realize that somehow the Church must create a body for herself, a body that will be able to stand over against the body of the world and explicate the deeds of the Church in a way powerful enough to affect the trend of affairs in the world.

It may be that we shall be obliged to find a different body. Mahatma Gandhi says that we will have to find a different way for the Christian to live and to express himself besides in the technical, economic machine civilization we have in the West. He may be wrong, but any Christian who knows the task that we have to confront in this world will be sure that he has reflected a long time on what Mahatma Gandhi says before he dismisses it as a thing to be turned aside.

It may be that we have in some way to conquer the body that exists and to modify its nature. They have tried this in Soviet Russia. Men who are controlled by the present order, moved by Mammon against their individual wills, often say that we must not think on what has been done in Soviet Russia. But it seems to me that the spirit of Christ calls upon us to think on any plan that anybody has anywhere in the world, that may give the spirit of man

power to deal constructively with an organization of life which is destroying the soul of the people.

I do not say that what they have done in Russia is right. I do say that they have made a profound and far-reaching attempt to master the scientific, technical, economic machine of life which is running over mankind today, and to subdue it for the service of the people. Their attempt is worthy to be studied.

It may be that we can do the needed work by some general modification of the present system that we have. But this much is true: however we do it, it means doing something that we Christians have not done in this generation, and which must be done. The spirit of Christ must be projected in thought and deed into the economic, political, international complex of human relationships, and the only way that it can be done is with the same intellectual, scientific mastery of the technical, economic machinery by the mind of the Christian that exists in the mind of the people who are controlling it today.

The great need of Christianity today is a wedding of the soul of Christ with the technical, scientific, industrial mind, the great creative product of this generation which is now controlled by mammonistic forces contrary to Christ.

Finally, we must somehow produce a Church that transcends racial and national boundaries. Every Protestant Church in the world is a national or a sub-national Church. A national and a sub-national Church cannot create a world spiritual order. A segregated Church in America is an indication of the intellectual and moral weakness of American Protestantism. It must be overcome in the interest of the great thing that Christ wants us to do.

We must be able, somehow, to create a Church big enough to be at ease in the presence of any kind of person that may happen to sit down in any pew, located anywhere, on any Sunday morning. We must be able to do thinking in this Church that will not only show men how to live, in immediate personal relations, but will inspire, instruct, and sustain economic, political, international statesmen who are looking forward to a new world order and who dare, by the strength of the inspiration of the Church, to attempt that order in the midst of things as they are.

This is an urgent venture which I describe, but a venture made necessary by the pressure of the Spirit of God against resistant historical circumstances. The whole enterprise is dangerous, with clear possibilities of failure, for we fight not against flesh and blood but against super-personal principalities and powers, moving our friends

against their wills, and thrusting us all toward destruction. I have seen a man so moved against his will that sweat like drops of blood came down his brow.

This is a far-reaching task. Many will die in faith, not having received the promises, having saluted them only from afar. There will be many others who will go up the way unto the Cross and there be crucified; for some of them darkness will come over the earth and they, too, will cry: "Eloi, Lama Sabachthani"—"O God, why hast Thou forsaken me?" Unless there be such a God as Jesus has led us to believe, the whole enterprise will fail. But if there be such a one, hungering to express His love in the world, then this enterprise is a great venture, with a possibility of supreme success. There is no theology or philosophy which can assure us with certainty in advance. All that theology or philosophy can do is create the presumption that He exists. Only those who bow their necks to the yoke of love, who extend the radius of love to the limits of the world, who hook it up with the ultimate of intelligence that they can lay hold on, and who follow unto the Cross, will ever know.

To such men and women great resources are due to appear. In this time God has already sent us Mahatma Gandhi, the greatest combination of spirituality, intellect and soul force since the coming of the Son of Man Himself, and it is written in the New Testament that in the fullness of time, once God sent His Son. The fullness of time is coming again!

DISCUSSION

AN ADEQUATE MISSIONARY MOTIVE

Question: Should some new term be substituted for the word missionary?

Terms proposed: World Fellowship
Christian World Fellowship
Christian Witness
World Program of the Church
World Program of Jesus
Christian World Service

Some felt a new term was needed; others thought the old term could be used if reinterpreted.

Question: Is the ideal of world service and friendship sufficient or complete enough to meet the situation? In what place should that be supplemented or in what way is it inadequate?

Reply from an Indian: The whole question revolves around what we mean by the word "service." I think the whole Christian life is service. Jesus came into this world serving the world. Of course he was talking about redemption, personal redemption, but I think personal redemption is not such unless it goes out in open service, in world service and world amelioration and in saving the world. We should not think of saving ourselves and serving ourselves, saving ourselves because we shall therefore go to heaven, for the salvation of Jesus is to serve the world. Take India as an illustration: We want missionaries to come to serve, not to proselytize. The missionaries should ask themselves, "Are we going to India to Christianize or to proselytize?" Christianity means influencing the life of India by serving Jesus Christ.

Question: If we emphasize a *personal,* individual evangelism, will we not be doing something more important than preaching the *social* gospel, and emphasizing *service?*

Reply: Being right with God means being right with one's fellow men. The individual gospel and the social gospel are not two mutually exclusive terms. It is not a question of "either, or" but of "both, and". A man who has the love of Christ in his heart will do all that is humanly possible in his position as a citizen and a thinking person cognizant of all kinds of needs in others, to improve social conditions, here at home and on the field where he tries to do his life work.

Question: Is it not necessary to emphasize the necessity of *a rebirth*—a spiritual rebirth?

Mr. Aaron of India: It is not a rebirth unless the rebirth is shown in service. We are all the time talking of Jesus as the way of life and of ourselves as "being saved," but Jesus came to the world to save others; we save ourselves not for our own sake, but to give and to serve.

Question: Is there not danger in modern missionary work and in the modern missionary movement of emphasizing the amelioration of the world rather than its redemption?

Reply: Amelioration is largely external; redemption involves internal change. Christ produces both effects, and His method should be used according to the need of the person dealt with. Amelioration alone is not sufficient. We need to be redeemed from personal sins; e.g. selfishness, pride, prejudice, etc., but also from social sins: e.g. industrial strife, war, oppression of the weak, etc. Amelioration and redemption are inseparable.

Question: If absolutism is gone, where do we get dynamic?

Reply: If we see the needs of humanity there will be dynamic. Practice of truth brings dynamic. Dynamic is Christ Himself. We have dynamic of redemption, forgiveness. It comes from the union of the personal and the social.

Question: Could you call any nation Christian? Should the name be applied to a country where there are so many who do not even try to pass as Christians?

Reply: America is looked upon as a Christian nation whether we will or not. America has put in practice a great many Christian ideals. We are being severely criticized for not living up to our ideals. *We are a Christian nation in the making.* If people at home would live and sacrifice as the missionaries do, this country would be more Christian. The churches that have a vital interest in missions and international Christianity have the largest amount of Christian spirit.

Question: Have we a right to send missionaries when we have non-Christian problems here—social—economic? Can we better serve the world by concentration on one country?

Question: What is going to happen on the mission field if we ignore industrial and economic injustice, and preach only a selfish personal salvation?

Question: When exploitation of labor is going on in a country, can we preach Jesus Christ without first helping to put the commercial life on a sound basis? Will preaching Christ put bread in the mouths of the people? Can Christianity cause people to forget material circumstances?

Reply: So far as China is concerned, emphatically not. For some time Christian missionaries were blind to what was happening. Now their eyes are opening and things are being done along the lines of investigation; the rug industry, for example. Improvement of child labor and the problem of the farmer are issues under consideration. There are two kinds of exploitation:

(1) The exploitation of natural resources, which is perfectly legitimate, and

(2) The exploitation of persons engaged in industry as means rather than as ends. This latter Christianity is bound to condemn. We are making a great mistake if we put personal evangelism and the betterment of these commercial, political and social conditions in opposition to each other. They go together.

WESTERN CIVILIZATION AND CHRISTIAN MISSIONS

Question: What has been the effect of war on mission work?

Reply: It has brought down westerners in the eyes of the East and disillusioned the East as to those back of missionaries. Is this to be regretted? No, the disillusionment is welcome. The sooner we get on a frank and open basis the sooner we can advance the Christian ideals.

Question: It seems from what we have heard that the West stands at the bar and is undergoing judgment for its acts in the Orient. What can we, who remain in this country, do to justify the acts of the American people, to show that though we have made mistakes, we want to do right?

Question: What is the relation of armament and the powers of war to missionaries?

Reply: Missionaries say it is hard to go across to do their work along with the gunboats. Our gunboats are incentives to war. But the Christian ideal is peace on earth among men. Large navies, fear and hate, mean war between nations.

Question: How is it going to be possible for people who want to go into missionary work to get freedom from their government to go without the protection of convoys?

Question: What is the effect of immigration laws and other racial discrimination on missionary work?

Mexico replies: Unless attitude toward Mexico changes here, there will be no good in sending missionaries to Mexico.

Question: To what extent should missionaries be supported by navy and army?

Reply: Morrison went out in 1803 contrary to wishes of government, unprotected, and this example was followed until about 1840, when the first treaties were written between China and Britain (and other western nations). Into these treaties were written clauses protecting missionaries, and these have for a couple of generations proved a pitfall. In recent years a growing number of missionaries have advocated that missionaries should go without any such protection, taking their chances, depending upon the good will of the people among whom they live. But this is now refused by practically all western governments, so that it is not a question of the desires of the individual missionary or his board, but it is a political question decided by the governments. . . . Several missionaries have repudiated their own citizenship in order to work untrammelled.

Question: As the policy of missionaries is also to establish good will, could not something be done about this new naval program that is being suggested by the Secretary of the Navy?

Question: How would it be possible to extend missionary ideas and conceptions to our modern politicians?

Question: How can we be missionary in spirit and at the same time allow the present political situation to continue as it is?

Reply: We cannot. It is necessary to go on with our program of taking Christ to the ends of the world and Christianizing America. A Japanese student thought that denominational differences would fade into the background when the Church was facing vital problems. The political and international situation is a more serious drawback to Christian progress than denominationalism.

A student advanced the idea that Christianity cannot be separated from the material aspects of civilization and that missionaries who condemn modern finance and business enterprise are making a great mistake. He thought theology and the material benefits of civilization should go together. Missionaries should be business men, educators, medical health officers, etc.

Against this view it was pointed out that foreign business enterprise has a bad reputation in foreign countries because of alleged exploitation and creation of ill-will. It would be difficult for Christian business to overcome this prejudice. Missions and business are two separate things.

Question: How can we overcome the general tendency to isolate foreign missions from other activities of those who call themselves Christian? How can we make people feel themselves to be missionaries in their particular contacts?

Question: Can the missionary not give the impression to the people whom he is serving that his message is something quite distinct and apart from such enterprises as commerce, industry, politics, etc.?

Question: Do we want to isolate Christianity from these things, or should we not try to Christianize them wherever we can? Are they not related?

Question: What can we do to that group who are hurting the missionary enterprise—foreign residents who are known as Christians, yet set such horrible examples? Are we justified in preaching to "heathen" when our own people are so loose?

Question: What about the advisability of sending more Christian business men abroad?

Reply: The total foreign impact should be Christianized; every Christian should be a missionary. Also nationals trained as teachers, doctors, business men, etc., returning to their respective countries may make large strides in advancing Christianity.

RACE RELATIONS

Question: What should be our attitude toward the intermarriage of Whites and Negroes in this country, and does not our answer to this question largely determine our attitude towards the mingling of the two races in ways to bring their young people together socially?

Dr. Johnson: I suppose that grows out of my insistence that the very nature of Christianity requires a Church that will draw people into spiritual kinship transcending racial lines.

My first answer to that question would be that if we believe that Christ is the revelation of the heart of God we should be willing to risk whatsoever contact is necessary to carry out the Spirit of Christ. In the second place, I should say that the question of intermarriage involves two questions; the question as to whether people of two different races, such as black and white people, can biologically, psychologically and otherwise be equal for mates, and the second question is a question of expediency. I think that our scientific investigations of modern times, as well as our experience with individuals of both races, indicates that there are no basic and thoroughly established reasons why a cultivated person of one race, however black or white he may be, should not, and could not, marry successfully a person of another race if he felt con-

sanguinity there. But, I should certainly not advise that anybody undertake that in Mississippi at the present time, nor in Georgia or Louisiana. Marriage is a difficult question in any state. It is hard enough for two young people to succeed in life when the whole community is on their side. But when both communities, or both races, are against a thing to begin with, the chances of success are very slim indeed.

I do not believe, finally, that the touch of children together in Sunday schools or day schools will necessarily result in their becoming brothers-in-law. Our experience in that matter, in the states of Iowa, Illinois, and New York, does not bear that out. Contact between individuals does not necessarily produce intermarriage. In the Christian Church we cannot win if we put racial superiority of any kind over against that direct and natural friendly contact that grows out of the Spirit of Christ. We have to risk it sooner or later or we have to prove unworthy of being the messengers of Christ to the world.

Question: Does complete acceptance of the principle of sharing involve interracial marriage?

Reply: The last and all-important test is effect on children of such marriages. Illustrations of interracial marriage given from Hawaii where Spanish and Hawaiians have successfully intermarried. From China—where disastrous results were cited. One conclusion about interracial marriage: Negroes and Orientals are not more eager for it than are Whites.

IV

IS JESUS CHRIST INDISPENSABLE

SYNOPSIS

THE Christian Missionary Movement has been projected on the conviction that Jesus Christ is *the* Savior of the World. But have not studies in comparative religion indicated that such a conviction is untenable if the truth which other religions hold is honestly acknowledged? Is Christ *the* Way of life or only one way in several possible ways? What assurance have we that Christianity is the best religion in the world? Isn't it possible that there may be more than one Christ? Is it not enough to develop in non-Christian peoples a stronger loyalty to and appreciation of their own religions? Anyhow, who knows what Christianity is when there are so many Christian sects, so many different interpretations of Christianity? Does Jesus meet human needs as no other religious teacher can meet them? This section is concerned with such questions as these.

1. MR. FRANCIS C. M. WEI comes of a cultured Chinese family. His father warned him against Christianity when he was sent away to a mission school. For such a man to become a Christian means the loss of social prestige and possible persecution. Mr. Wei is a student of philosophy and of the history of religions. What values did he find in Christianity that led him to accept it as his philosophy of life? What is there in Christ that draws a Confucianist after Him? Mr. Wei indicates in his address the new notes which have come into China with Christianity. He contrasts the Buddhist solution of the enigma of personality with the Christian solution. He shows how Jesus fulfills the ideals of Chinese social institutions which are in danger of collapse because of social revolution. The ideal of the Church as the universal family of God especially appeals to the Chinese mind.

2. MR. W. E. S. HOLLAND quotes a Hindu editor as saying: "The solution of the problems of the world today depends upon the application of the spirit and mind of Jesus to those problems." He sets forth five elemental needs of the human personality and seeks the answer of Hinduism and the answer of Christ to these needs. The Great War placed western nations before the bar of judgment in India. It is notable that India condemned the West not by her own religious standards, but by the standard of Christ. Indians differentiate between Christianity and Christ.

3. MR. HASHIM HUSSEIN is a Persian, brought up in the city of Constantinople, a graduate of Robert College. He was reared a Mohammedan and in common with most Mohammedans had great difficulty in comprehending Christian theology—the idea of the Trinity, for example, or that God could have a Son. How can one be a genuine monotheist and accept such ideas as these? In an honest comparison of the teachings of Mohammedanism and Christianity, it was evident to him that "there were as lofty ideals and truths in Mohammedanism as in Christianity." How then could such a person become a Christian, especially when this involved social ostracism and actual danger to life? Mr. Hussein gives us a record of personal experience, not an academic or theoretical discussion of comparative values. At present he is pursuing studies in Hartford Theological Seminary preparing for service as a Christian minister among his Moslem countrymen.

4. MRS. INDUK KIM is from Korea. She is at present a student in Wesleyan College, Macon, Georgia. Here is also a record of personal experience. Perhaps it is in the realm of experience that the truest answer comes to questions about the different religions of mankind.

5. MRS. GEORGE P. BRYCE is a missionary of the United Church of Canada to India. She tells of two Indian friends, neither of whom is a confessed Christian. But both of them have come under the influence of Christ and they are surely not far from the Kingdom.

Thoughts for Meditation and Prayer

One of the greatest values in a Convention such as this is in fellowship with men and women who come from a great variety of circumstance and with a diversity of experience and viewpoint. The Convention is international, interracial and interdenominational. Detroit will not mean the fusion of all our points of view, but it ought to mean the meeting of our hearts together in loyalty to a common Lord and a common task. Let us think on the ties that bind us to each other; our common humanity; our common human needs; our common faith. We may speak of these things in various terms, but at the bottom we are one. We need each other. None of us can see the whole of life or the whole of truth alone.

"The eye cannot say to the hand, I have no need of you, or the head to the feet, I have no need of you. . . . There are many parts, but one body." I Cor. 12:20-21.

"Endowments vary, but the spirit is the same, and forms of service vary, but it is the same Lord who is served; and activities vary, but God who produces them in us all is the same. Each one is given his spiritual illumination for the common good." I Cor. 12:4-7.

"Make every effort to maintain the unity of the Spirit in the bond of peace." Eph. 4:3.

"We must *lovingly* hold to the truth and grow up into perfect union with Him who is the head—Christ Himself. For it is under His control that the whole system, adjusted and united by each ligament of its equipment, develops in proportion to the functioning of each particular part, and so *builds itself up through love.*" Eph. 4:16.

CHRIST'S NEW GIFTS TO ANCIENT CHINA

Francis C. M. Wei

What does Christ mean to us in China? We know how much Christ ought to mean to us, but it is sad to say that He has meant little, not because He is not able, but because we are unwilling. He is always pressing upon us, yet we always want to keep Him at a distance.

Human nature in China has the same weaknesses as everywhere else in this wide world. Little as Jesus has touched our lives, that little has uplifting power. Whatever little He may have meant to us, that little is all that is real in our lives.

There are two main approaches to religion—the one is the mystical approach and the other is the approach through the moral task. I have no right to make any sweeping generalization here, nor do I have the right to speak for all my fellow countrymen. It is always dangerous to generalize and in this particular respect it is most dangerous to separate the two approaches I have mentioned; but, broadly speaking, and speaking largely for those whose experience it is easiest for me to share, the Chinese approach religion through the moral task.

The first note of Christianity to the Chinese is the note of hope. Jesus Himself was so hopeful, even when He was hanging on the Cross. He was hopeful because He was doing the will of God, and the will of God is sure to be triumphant—not by might as might is known to this world, but by love which conquers all.

Hope is such an uplifting power in China just at the present time. However dark the clouds, however gloomy the outlook, that note of hope, maybe from the last string on the broken harp, still gives strength to struggle, and meaning to life. We may be surrounded by a mocking crowd, but hope reflected from the glory of the Cross still cheers us on and keeps up our courage. The follower of Jesus Christ will never give in. He may be defeated, but never vanquished.

In the heat of trouble and persecution in Central China last spring, and in other parts of my country, many of the Chinese Chris-

tian workers had to flee for their lives. Some of them were actually dragged out by their friends from their places in order that their lives might be spared. Sometimes it is easier to die than to live for Christ, but, thank God, before long many of those Christian workers were back to their posts again and some more are getting ready to go back.

It is hope that gives them courage, hope from faith in God and in man that keeps up that undaunted spirit. And faith—not our faith, but God's faith in us, our friends' faith in us. It is such a transforming power! If we could have only more of that faith, faith in each other, among the leaders in China today; if we could have more of that faith instead of mutual suspicion, we would have a different situation in China. It is such a revelation to see how faith uplifts a man.

But the greatest gift to us from God is the gift of willingness to give without asking for reward. Jesus Himself is a free gift to us from God. Our native religions teach us to give in order to accumulate merit, but Jesus is the exemplification of the Christian ideal of giving freely. And there is such a great difference—the one, a burden on life; the other, a joy.

And the joy of forgiveness! Is there a life happier than that which has no grudge against anybody, and which has no embittered feeling toward anyone? God forgives. Yes, he forgives before we deserve it. He has never raised the question of our desert. How different is that from the Confucian idea of strict justice! "Return evil with justice," Confucius said. And how different is that from the Indian idea of Karma, which has come to us through Buddhism.

The forgiven life is the life with the burden lifted from it, with the liberty to start the journey of life afresh. But it is so very difficult to forgive! We simply have to pray constantly that our unforgiveness may be forgiven. Unforgiveness is such an unchristian thing. The life of Jesus forces us to forgive—a paradox, but true.

Jesus fulfills the highest aspiration of the Chinese mind. The general trend of thinking in China, down the ages, has been moral in tone. The goodness of human nature, good for social life, good for human relationships, so very jealously defended by Mencius, the greatest expositor of Confucius, is the keynote of Chinese moral philosophy. But our experience in China, as in other parts of the world, has revealed to us the danger of the individual becoming rebellious. Individuality degenerates into individualism. Both Bud-

dhism and Christianity agree in the realization of that danger, but they offer different solutions to that problem.

Buddhism teaches the doctrine of Nirvana wherein the individual loses itself. In Nirvana the individual is merged in that great blissful One. Self-sacrifice, self-denial, and self-negation are the fundamental teachings of the Buddhist religion; but sacrifice, denial, negation, for what purpose? In order that we may run away from the individual. Buddhism is afraid of individuality.

Christianity on the other hand teaches the Kingdom of God, in which the individual is fulfilled. In Christianity the individual is socialized. Buddhism leads us along the mystical, solitary path to Nirvana, but the Kingdom of God opens up many interesting directions for the development of the individual. Life in the Kingdom of God must be very interesting, because it is so very many-sided, because it raises so many problems.

And, furthermore, Jesus fulfils the ideals of Chinese social institutions. The ideals of a Confucian society are centered around the family, which is magnified into the clan, and finds expression in filial piety and in the memory of ancestors, which is sometimes called ancestor worship. Filial piety is a great Chinese virtue, but with the introduction of western social ideas that virtue is gradually losing its grip and we have to find a substitute for it. Shall we not find it in the brotherhood of man as the result of the Fatherhood of God as expressed in membership in the great Christian community?

You friends in the West, born and brought up in the Church, may find it difficult to realize how we in the Orient feel that glow in our hearts when we meet with a Christian fellow-worker who is fighting the same good fight with us. The Church is coming to take the place of the clan in Chinese life, and membership in it ought to mean the same thing to the Chinese as membership in the clan did once. Sometimes it does not, but it ought to, and let us pray that it will.

Ancestor worship is a practice much misunderstood and much abused. It embodies some very beautiful sentiments. Whatever is honorable, glorious, beautiful about our ancestors is remembered; whatever is ignoble, disgraceful and ugly is forgotten. We consider ourselves the torch bearers who bear the light just a little distance ahead and then pass it on to somebody else. We consider ourselves only one section of the stream which keeps flowing on quietly. Whatever accomplishments we may achieve add honor to the family; whatever disgraceful deeds we may commit bring to it and to the clan shame.

We do not regard the departed as being no more. They may be invisible, but perhaps keenly interested in our doings. The Chinese family has for its membership both the quick and the dead. But with the inrush of western ideas and the introduction of industrialism into China, the social structure of the Chinese is being undermined and ancestor worship or the honor of ancestors as a practice is gradually disappearing. Is it a blessing or a curse? Is ancestor worship and the clan system to be conserved in the Christian Church? Those are difficult questions. I do not want to plunge into that controversy. After years of thinking my mind is still fluctuating between the one extreme and the other, and I do not propose that you should share my confusion.

But we have a better, a more glorious, a more uplifting idea in the Christian faith, the communion of saints. The Church is God's family, limited neither by credal differences nor by racial distinctions, limited neither by time nor by space. When one kneels before the Lord's Table, one cannot help feeling that one is in communion, through Christ, with all who call themselves Christians, in communion with all who have fought the good fight and have since been laid to rest. Coming out from the Communion Service, one feels uplifted, strengthened, changed, because one feels the backing of the whole Christian community behind one. What a joy! What glory! What an experience! One passionately longs to invite one's Confucian, Buddhist and Taoist brethren to share it.

What does Christ mean to us in China? Christ is love, *unspeakable* love. Yet, during this last few minutes, like a fool, I have been trying to speak about it, but it is unspeakable. Let us thank God for it.

INDIA'S QUEST AND CHRIST'S ANSWER

W. E. S. Holland

Is Jesus Christ the only way through? That, I take it, is in brief our theme this morning. Now, first of all, I want to premise that the most anybody can really say is that Christ is the only way through *I know.* But that seems to me to be amply sufficient warrant for the missionary commission. For, if I know in my own experience that Jesus Christ is adequate and, if after such intelligent inquiry as is possible to me, I find no other way, then I submit that that clearly imposes on me the missionary obligation.

If a man falls overboard, and there is lying at my feet a life belt, must I first ransack the ship to discover whether perchance someone else has a life belt before I throw out the life belt lying at my feet? A way, an adequate way, and the only way I know: that seems to me to be a clear missionary imperative.

I want to say this, that if there is anyone in this great gathering who is perplexed and hesitating as to the invincible and inevitable Lordship of Jesus Christ over mankind, I would suggest a term of work in India. For to a degree that is startling, we are watching Jesus Christ take his place as Lord of Indian thought, though not yet of Indian life. Let me give you two or three examples.

Here is one from the leading article of the principal Hindu weekly, a political paper, the *Indian Social Reformer.* The Hindu editor wrote this about three years ago: "The solution of the problems of the world today depends upon the application of the spirit and mind of Jesus to those problems." If the *Detroit Free Press* published that in its first leader tomorrow you would get a bit of a thrill.

Here is another, from a Hindu lecturer speaking to Hindu students in a Hindu college in a Hindu native state, not quite a hundred miles from where I have been working. He says, "Students, it is incumbent on us to come to terms with Christ. We need Him and we cannot do without Him."

Here is another, "There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field."

Now to anyone who is at all intimately in touch with the thinking Hindu, it is not difficult to understand some of the reasons that lie behind this dominance by Jesus Christ of Hindu thought today. There is evidence crowding up all the time that Jesus Christ is the answer to what I would venture to call the five elemental needs of men.

The first need: Knowledge of God—to know what God is like, and what God is at and after in the world.

The second need: The problem of our relationship to this Deity. For most of us, I take it, that begins in a kind of antagonism; an antagonism, it may be, of dislike, of indifference, or fear. Anyhow it is uneasiness, and we want to know how, instead, we may stand on God's side; how we may be friends with Him, happy, in harmony with the essential law and purpose of the universe.

The third need: Power, to live up to our ideals, to realize our aspirations.

The fourth need: Light to live by; light for the problems and perplexities of life; guidance for the daily walk.

The fifth need: Light on the life beyond. We want the certainty that friendship is not a temporary amusement, that life is not shattered by death, that the character of those we love and our own character, too, persists through the grave.

What has India to say, non-Christian India, on these five elemental needs of man as I have ventured to call them?

First: The chief hunger of India, down all the millenniums of her existence, has been hunger after God. Right down the centuries the finest minds in India have given themselves, with relentless and unwearied devotion, to the quest for God. Search her scriptures and you will find that everything in them that is noblest, everything that is most distinctively Indian, has this as its aim and motive—to discover God, and to know Him. Even today you will find thousands and thousands of her devotees who have abandoned home and the world for a life of measureless sacrifice, if only they may find Him. And—this is the point—the India which down all her millenniums of history has so passionately sought, has never found.

I was talking one day to a Hindu who is one of the leading authorities on Hinduism as it appears to the educated Hindu today. He was a judge at Allahabad. We had a long talk for three hours. (You can't hurry in the East. God has all eternity before Him, and so has the good man!)

We had been speaking of conversion, and, by conversion, I had said I meant this—when seeking becomes finding. My friend

had had the best of the talk—a far more able and a far more learned man than I—and because he knew he had had the best of it, he was kindly; and as our talk drew to an end, he said, "Well, Mr. Holland, after all, there is not much difference between us. You Christians are converted when you find God in Christ. We Hindus are converted when we find God in ourselves." I said, "There is not time for more than a minute on that. I would only say this: In countries where Christ is known, conversions happen. I could take you here in Allahabad to a hundred of my Christian friends, Indian and English, and you would get this sense of which we have been speaking, the sense of uplift, of inspiration, of discovery, of something to pass on. And you know how small is my acquaintance with Indians, just a few hundred students and a score or so of educated men, lawyers, journalists, teachers, and so forth. But if I had ever to sum up in a single sentence the impression they have left, I could only say that never once have I got from them the sense that they had found!"

My friend's whole manner changed. His voice dropped, and standing by his gate he said to me: "Mr. Holland, you are perfectly right. I know a great many more educated Hindus than you—Brahmos, Aryas, Theosophists, followers of the Saratan Dharma—and I don't know one who has found."

You learn in India that the first tremendous deliverance of Christianity, the thing that the Christian has to say to the man who wants to know about God is just this: God is like Jesus.

You remember the daring words of Dr. Glover's, something to this effect: "The most audacious demand that the modern world has to make of God is that He should live up to the example of Jesus Christ, that God shall be at least as good as Jesus."

Audacious words, but true.

India down all the ages has had the Light that lights every man, the Light that shines in history, the Light that shines through the inner spirit of man. She knows God is omnipotent, omnipresent, omniscient, and all the rest. But all this list of the omni-s has never satisfied a single human heart, and the Indian says still, "What is He like? What is His heart? When I am plunged in sorrow, when I am racked with pain, when I am struggling desperately with temptation, does He care?" Or, as the Persian poet says, "Does God smoke His *huggah* down all the ages?" And you reply: "Read the Gospel story, the story of the patience, the gentleness, the humility, the love of Jesus. God is just like that. God is like Jesus. But God is not only like Jesus, He is in Jesus; and supremely,

He is in Jesus on the Cross. India at least forces you to see this, that the Cross is central. In the West so often you hear the Cross approached as a problem, a difficulty. In India it becomes illumination, inspiration, lift, dynamic. For it is in India that the ultimate world conflict in religion, the conflict between the only two possible ultimate conceptions of the Deity, is being fought out. The Hindu conceives God as a great, colorless IT; a great motionless lake whose surface is never ruffled by any breeze from the world of man. And you have got to think of God that way; or else, if God knows anything, if He knew the tale of human agony in the years 1914 to 1918, He must suffer. He must be on the Cross.

The world's choice in religion is between a God who is a superfluous nonentity, a colorless IT, or a God who is eternally on the Cross! There is nothing in between but shallow thinking.

And the Cross meets not only the first need of man, it meets the second, too. The Indian is hungry for forgiveness. Hinduism teaches that every man is caught helplessly on the circumference of an iron wheel of cause and effect. You sow, and what you sow you reap; and what you sow in this life, good or bad, you must be born again to reap in another life. They tell you you must be born eight million two hundred thousand times, to end a full cycle exactly where you began; to be reabsorbed into the great IT. There is no escape from it, from the hopelessness of it, from the purposelessness of it. And then you flash on the screen the Cross of Christ, and with illumination the Indian pierces straight to the heart of it in a way that makes the Westerner tread humbly for the rest of his years in India.

I was speaking once of punishment, and a Brahman student with whom I was reading shook his head and said, "Sir, I think God has a better way with us than punishment. I think of the one appalling sin of my boyhood, the thing that I still shudder to think that I, my father's only son, could ever have done, and," he said, "I happened to be with my father when he found out what I had done. I hung my head waiting for the storm to burst. But nothing happened; and then, timidly, I looked up, and I caught from my father's eye a look of speechless agony. I thought my heart would burst. I went out into the field and rolled in the earth all day, and after it was dark, I crept back to the house and climbed onto my bed and sobbed myself to sleep. Sir, I think we get that look from God's eye in Jesus on the Cross; and it cures us." ("By His stripes we are healed.")

There was a student who came to my college in Calcutta, greatly

forgiven and so greatly loving. He had been expelled from school and debarred from a university career for something quite abominable, which he admitted. I found him a true penitent. If there was one Christian thing I have done in India, it was getting the bar removed from that boy's career. Some months after, the boy was taking the voluntary Scripture examination with its inevitable question on the Cross. You can't get far in Christianity in India without the Cross. Here are the closing words of that boy's answer. He wrote: "Each time we sin, it is as though we drove a nail through the unresisting hand of God." You realize in India the meaning of the words, "The Son of Man gave his life as a ransom for many." "God was in Christ reconciling the world unto Himself."

Already you are right up against the third problem: How are you to avoid doing this thing again and again? How avoid driving fresh nails through the unresisting hand of God?

It is the problem of moral impotence. The Indian doesn't need to be told what he ought to be and ought to do. He knows it quite well. He needs no missionary to tell him that. "The Light that lighteth every man" lights him too. His trouble is the same as ours, moral impotence. "The evil which I would not, that I do."

I was going along the corridor of my hostel in Calcutta one evening and a Hindu student came out of his room. He had been in college only a few weeks and I didn't know him. He came out very excitedly and clutched my arm on the veranda and said, "Sir, can you help me?"

I went into his room and tried to quiet him down and find out what was the matter. He said, "Sir, I am undone. My health is ruined. I have lost all power of will. I have got to go to these places once or twice a week. I cannot keep away. Can you help me?"

I thought of a Christian student who came up to Calcutta, fresh from the villages. He had fallen into the temptations of a great city. He found his way to a hospital. Through the help of the hospital chaplain, he came back to college treading on air. I watched that lad fight his victorious battle. He had the light of God in his face.

I told this Hindu lad about him. "What Christ has done for that boy He can do for you." My words left him unmoved. He knew nothing about Christ. I suggested we should read the gospel together to find out about Him. He said, "Sir, I want something this week. I don't want to go once again. I want something now." He was very much excited. I went to the best Hindu I knew, the leader of one of the chief reformed sects, a Brahma Somaji in Cal-

cutta. I told him the story of this Christian lad and then of the Hindu lad and of Father H——, the hospital chaplain, and I said, "Now, I want to ask you, is there in all Calcutta a Hindu Father H——, or a Hindu influence, or a Hindu society, or a Hindu institution, or a Hindu anything to which I can send this boy and have him rescued now?" The old man passed his hands helplessly to and fro. I said to him, "Well, but what would you advise me to do?"

"Can't you take him to your chapel? Can't you pray with him? Can't you read the gospels with him? Can't you lend him St. Augustine's Confessions?"

Do you see the gap in Hinduism which only Christ can fill? How the words ring in one's ears: "Sin shall not have dominion over him. I can do all things through Christ Who strengthens me."

But it is not only moral incapacity; for moral failure almost always leads to moral blindness. And so you are up against the fourth great need of man, the need of clear moral guidance, of a light to live by.

About this, I want to say two things, one positive and one negative.

First, the positive thing. Do you remember the words in which the forerunner summed up the work Christ was to do, "Whose fan is in His hand and He will separate the chaff from the wheat"? As soon as ever the gospel of Christ enters any country, it does that very thing. It separates, it judges, it selects. Jesus Christ entered the life of Greece. He selected its art, its philosophy; he condemned the butterfly view of life, the easy morals. He entered the life of Rome. He selected its systems of government and law. He condemned its social corruption. He has come to India. What is He doing there?

I am going to read to you from a book which I read only five days ago on the way across the ocean, the last book on Indian nationalism, by an Indian. Here are three sentences:

In India today, "the mind of Christ (is) the supreme criterion for all human conduct, public and private. . . . (It works as) a process of selection. In the vast stores of Hindu thought and experience there is practically everything of every grade of value. To these the test of Christ's values is being applied tacitly, even unconsciously. What is deemed up to standard is emphasized, brought into prominence and henceforth secures a lease of vigorous life. What is felt to be not in consonance with the test is allowed to recede and is doomed to a silent grave in convenient oblivion."

Today, Jesus Christ is India's only clear moral standard. I

wonder what you would think, if you had sat as I have, round the council table of an Indian college. Some case of college policy or discipline is up. A third of the college hall are Hindus. And to your amazement you hear one of the Hindu lecturers say: "No, I cannot support that proposal. It does not seem to me the Christian way of handling the situation." In any country, Christ becomes the only possible standard, once He is in.

And then the negative illustration. I spoke yesterday about those closing months of 1914, months of the almost insolent contempt, the merited contempt, of Hinduism and Islam, for Christendom in its mess. I knew that was the moment of Hinduism's and Islam's supreme opportunity. Then was the time for them to come out and say, "You see the mess, the paralysis of Christendom. Here is Hinduism's way, here is Islam's way through!"

I strained my ears to hear, in this the moment of their supreme opportunity. The world would have listened then. But the silence was unbroken by any whisper. Hinduism had nothing to say. The very standards by which India condemned Christianity were Christian standards, the standards of the Sermon on the Mount. And I knew then, in a way I shall never forget, that Asia has no alternative to Jesus Christ. There is no other way through than He. And the words came ringing in my ears, "I am the way. He that followeth me shall not walk in the dark, but shall have light to live by."

And there is one last elemental need; the need of light on the "beyond." If you want to prove the uniqueness of Christ in India, go and try to comfort a Hindu student or a Mohammedan student who is down, shattered by bereavement, who has lost wife or mother or child, and read the letters of sympathy that come to him from Hindus or Mohammedans. There is never one thought higher than this: the note of the necessity of submission to the inevitable will of God, sheer blind submission to the inevitable. How you long to go and say, "I am the resurrection and the life; thy brother shall live again!"

There is no tonic for a faith that is perplexed, a faith that is uncertain and hesitating, like missionary work in India. There you know that Jesus Christ meets triumphantly the needs of men. There you see Him standing peerless in His solitary grandeur.

Do you know the picture that seems to me to sum up the whole situation? It is the picture of an open door; and through the open door you see on the other side, the representatives of the nations who need Him and who all unconsciously are asking for Him. And on this side of the door you see a figure. There are no words under-

neath, but at once you know who the figure is. Only, you are shocked as you see the hands and feet shackled, powerless to move through the open door to the nations that need Him.

I said to myself when I looked at it, "Isn't that gross exaggeration?" And then I thought again, "What feet does God have to enter any home on earth, except our feet? For any work, or any little bit of service that God wants to do for any single human life, what hands has He but ours? If there is any word God wants spoken to a single living creature, what lips has He but ours? Or what eyes through which to look love and friendship, except ours?" That is why the Church is called His body. It isn't a metaphor. It is the nearest prose in which you could express it.

I don't know whether in America you have a little Christian body known as the Catholic Apostolic Church, or the Irvingite Church. They are in some ways a curious body, with great faith in visions and revelations and that kind of thing.

They met one Sunday afternoon early in their history for two hours' experiment in revelation. Right through the two hours of that service the silence was only broken by a single phrase of four words, spoken by a man in the side aisle, repeated over and over again monotonously and quite unintelligently: "Give me a body! Give me a body!" They went away disgusted. The whole thing had been a failure. Nothing had happened.

The next Sunday they met for interpretation. Somebody got up and said, "It was the voice of Jesus, crying, 'Give me a body! Oh, please give me a body!'"

Are you going to give Him a body? Are you going to set that figure free to go and do what He will anywhere upon God's earth? Will you give Him a body? "A body hast thou prepared for me. I delight to do thy will, O My God!"

A MOSLEM MEETS CHRIST

HASHIM HUSSEIN

IT thrills me to stand on this platform on this New Year's morning, and to share with you some of the things that are in my heart. Today there is a universal quest for God. Thousands of men and women here, there, and everywhere in the world, are hungry for realities. Going from one meeting to another at this conference, I constantly come across students who are talking in terms of comparative religion, of syncretism, and again students who are doubting one theological doctrine or another, such as the doctrine of the Trinity or that of Jesus being the Son of God, or of the Resurrection.

One speaker from this platform made it clear when he said, "The most august theological doctrine does not mean anything unless it is accompanied by religious experience."

I was born a Mohammedan. I grew up in that town known as Constantinople, with its inexhaustible and glorious history. I had most of my education in American schools. I started to go to an American primary school run by missionaries when I was nine years old. I learned a lot about the teachings of Jesus. I went on to college where there were all kinds of influences around me, all kinds of ideas and angles of thought represented.

Of course, the teachings of Jesus were not the only teachings that I came in contact with. I knew something about the teachings of Mohammed, but that is as far as it went. I knew a group of teachings in Mohammedanism and in Christianity and, looking at it honestly, I saw that there were as lofty ideals and truths in Mohammedanism as in Christianity.

But that was not the trouble with me. The trouble with me was quite different. I was self-centered. I was not concerned with anything else but myself and my own future. When I was a sophomore in college, I had already made up my mind to study agriculture and go into farming, to have a nice big farm and all the rest that goes with it. I need not go into detail. You know how young college sophomores dream. In short, I was concerned with my own self,

with my own comfort and happiness, and I thought that was all that mattered.

Well, some of those blazing souls that you find here and there in the world who have come into touch with God decided to leave America and come out to Turkey and share their experience with their Turkish friends. This small group of American men and women came out there to spend their first year in studying the Turkish language. They lived right next to college where one of the older missionaries had set up a language school and this old missionary, who was a friend of mine, thought I could be used as a tutor in helping those men and women in Turkish. And I went, not knowing what I was getting into.

I went to come into contact with God through Jesus Christ. These men did not talk to me about the teachings of Jesus Christ. The living Christ was incarnate in them. I could not get away from that. I saw that they were not at all concerned about themselves, but about others, and they had some power which held one and from which one could not get away.

I struggled with my thoughts for about five or six months and at last I went to a student conference and in the last meeting in that conference I had to face two things. I was either to be honest and brave and get up in that meeting and tell the group that I was going to follow the bright star that I saw, or I was to keep quiet just as a coward would do and cling to my old plans and my old ways, which was quite the easiest thing to do.

But the Cross of Jesus Christ was before my eyes. I could not get away from that. I do not know how it is or why it is, but I got up there and professed Christ in that meeting. It cost me, as it costs anyone, a great deal. But the joy and the peace of it and the adventure that goes with it have made me keep at it since.

Several times in this conference I have heard mentioned both from this platform and in the colloquia that those students who come from other countries with their Christian faith, lose their faith in unchristian America. I do not doubt that there are a lot of things that are not Christian here in America. But I know one thing—any student who comes here with a real experience with Jesus Christ cannot get away from Him. He does not only see the dark side of life, but the bright side of life as well. America is not a hell. No country is a hell. There are good sides to life as well as bad sides, and the things we see depend on what our inner life is.

I do not know what some of the students here would say when I tell them that after this experience, those theological doctrines

which did not mean anything to me, especially to me a Mohammedan who could never understand what it meant when a Christian told me that Jesus was the Son of God, began to take on meaning. To a Mohammedan there is no God but one God. How can that God have a son? But when one sees the living Christ and when one sees farther, God through Christ and in Christ, then one can no more doubt the sonship of Christ, nor can one doubt the doctrine of resurrection, not in its physical sense, but in the sense that though Christ died, He is still living among us today, right here and now.

I have great sympathy for those who are seekers, for those who are after reality and God, and I believe that those who seek shall find, because I sought and I found, and others who have sought have found. But in your seeking, friends, be honest with yourselves. Ask yourselves whether the real difficulty is with this or that theological doctrine or whether the real difficulty, the real trouble, is with yourselves.

Now, I am not condemning you. I am not addressing any one single person here, but I am addressing those who are passing through that stage which I passed through once, a period of confusion, of hesitation, of unwillingness to give up things that I wanted to do and submit to God's plans and God's way for me.

I do not know what is coming tomorrow, but trusting Jesus Christ, I venture into that unknown future, knowing that things will work all together for good if I do His will. I believe that no missionary, rather no man or woman, ought to leave this country unless he is born anew, because unless a man is born anew, he cannot see the Kingdom of God.

I came across a man, older than I and much more experienced, and he told me he was out in China for five years as a missionary and he said that the first four years of his life in China were absolutely no good. "I was a pagan because I did not know God." But, at the end of his fourth year he came across a Chinese Christian to whom Christ was a living Christ. He found God through the help of this Chinese Christian. He said, "My last year was full of rich and useful experience. Now I am here for a year of training and I am going back confident that God will work through me; that I will fill my place in China."

Friends, I will repeat that verse to which I referred and leave it with you. Ponder on that verse and see if it can have a meaning for you, "Unless a man is born anew he cannot see the Kingdom of God."

A GREAT DISCOVERY IN KOREA

Mrs. Induk Kim

A happy New Year from all the Korean students in the United States of America to you. From the first day of this Convention up to this morning I was very much interested in hearing all the great speeches from both natives and missionaries from China, India, Japan, Africa, South America and some of the other parts of the world; about the great mission enterprise of their own lands; of successes and failures, and the problems and remedies required.

You know, naturally, when I heard all those speeches my reaction was to think upon my own mission in Korea in which I am very much interested. This morning, before I tell you my own personal experience as to what Christ has meant to me, I would like to tell you what Christ has meant to all our people in Korea.

This is my second year in the United States of America. I am a student in Wesleyan College, where there are some saintly people in the town. I wish you could come down and see them. It is good to be there. I have never seen such generous people in my life. Then I come north and you are the same to me up here. I want to tell you that sure enough America is "the land of the free and the home of the brave."

But, you know, so many people ask me: "Are you a Japanese or a Chinese?" I am surprised. I answer, "I am neither. I am a Korean." Then they ask me, "Where is Korea?" That shows how little Korea is known. By the way, this question is one of the entrance examination questions in Harvard. If you don't know where Korea is this morning you have no right to be a freshman in Harvard.

All who have been there say that Korea is a beautiful country; that Korea is the Switzerland of the Orient. I am giving you a warm invitation if you come to the Orient sometime not to pass by Korea. Come and see our scenery and our people. In many other ways Korea occupies a most important position in the Far East. It was the center of the political problem all during the last half of the century, and it is so at present. Our people have suffered

tremendously. They suffer still. During this time of turmoil Christianity was introduced into Korea. Our people began to wake up and we have fought for freedom, justice, and righteousness, as much as any other people on earth. I may say that the mission enterprise in Korea is the greatest success that the world has ever known.

I am going to tell you why this is so, more definitely. In the first place, Korea is the youngest mission field, but its percentage of Christians is the highest in the Orient. We are willing to seek the light and truth and our people are willing to accept Christ as our Saviour.

In the second place, Christianity is breaking down all our barriers and widening our horizons and so all worn-out traditions and superstitions are done away with. Instead of these, the love of Christ and the sympathy and coöperation of Christ are taking their place.

In the third place, and you will be surprised to hear this, a most significant thing has happened. You know that in the nineteenth century there were many, many discoveries, but I may say that in the twentieth century has come the greatest discovery. The greatest discovery is the discovery of women and children in Korea. I am going to say why it is so. I am involved in this and I know from experience. Our people didn't pay any special attention to the women and girls. Girls were taught how to cook and sew and how to perform the rites in worshipping our ancestors. Every one of our Korean girls is expert in cooking and sewing. After Christianity came something began to happen. We learned something new. For some hundreds of years women were not venerated and somehow, Korea was nothing but a man's world and the women were doing nothing but trying to serve the men. Why! it is entirely opposite in these United States of America! Before this the men were having only stag parties, and only stag parties means stagnation. We have to coöperate. Men cannot live by themselves. Women cannot live by themselves. We have got to coöperate to make this world happy.

So I must say this great mission enterprise is a blessing to the women in Korea. We did not have any girls' schools until forty-two years ago. When I was a little bit of a child there were only a few girls' schools and those only in the biggest cities, but now we have many high schools, and we have even one college for women, and we are just trying our best to make it worth while for the mothers of tomorrow in Korea.

Let us turn from this to a little bit of my own personal experience. I was converted when I was five and one-half years old, on

Christmas day. It was snowing and stormy and chilly like it was here yesterday. And then my father died and all my brothers died. My mother and I attended church, and we joined the church. She wanted me to be sent to school, but as I told you there was no school in our town. We thought about it and mother dressed me like a boy and I went to a boys' school. At that time—now in the United States even the girls and women are bobbing their hair—our boys didn't bob the hair. So we braided down my hair and there was no difference between me and the boys for I dressed just like a boy. I went to school and I acted as if I were a boy and I quarreled with them and fought with them. Oh, it's lots of fun to study with the boys. I wonder what the co-ed schools are like in the United States of America. I should like to see one of them.

But after I finished primary, I went to one of the girls' high schools and then I finished college. You see all this happened because of Christianity, and then, after that, I taught in high school. But I didn't really learn to know Christ until I was arrested and put into prison for five months and a half.

I think you are wondering, "Why was she in prison?" I was a political criminal. That is why I was taken there and I was in solitary confinement for almost six months. I want to tell you this; this is really my personal testimony. It is very, very hard to sit down from morning until night without doing anything, without seeing anybody, without reading any book. I was hungry and thirsty and lonesome so that no tongue can tell of it. It was terrible, and then I began to pray. I prayed until I was conscious of the presence of God. Now there was a silver lining through the dark clouds shining, and this was the Cross upon which Christ was crucified for you and me, and He said to me: "I gave My life for you. What will you give me? What will you do for Me?" and I said, "I will try my best. I will try to live for Thee."

From then on He has been my personal friend and my best friend and my strength and my power and my all. After that I was released from prison. No day was happier than the day when I was released and then I happened to come here to America. I always like to tell all this in one word; I like to sum up this way, "Christ." I don't need any theology, I don't need any logic or reason to prove this, but this is my own personal experience and proof. Christ is nothing but my life, my joy, and my all.

A SEEKER AND THE OTHER WISE MAN

Mrs. George P. Bryce

If you came to India to visit me, I should want you to see something of the glories of that land, something of the Himalayas, something of the great plains of India, and the greenness of the rice fields of the South. I should want you to see the Taj Mahal and some of the great temples, but more than anything I should want you to meet some of my Indian friends. The friendship that some of those in India have honored me with has been the most wonderful experience in the fourteen years I have been privileged to live in India.

I want to introduce to you two of my best Indian friends. Because I don't want you to think I am trespassing on their confidence in anything I will tell you about them, I want to tell you I will not be afraid to repeat to them anything I am saying to you and get their permission to tell you anything I will tell you about them.

One of them is my "bracelet brother." There is a custom in certain parts of India every year to have a brothers' and sisters' festival, and at that time a woman may treat as her brother one who is not even her own blood relation. The festival usually takes place between the brothers and sisters of the family, but one of the great Rajputins at a time of distress sent her bracelet to her bracelet brother, one she had adopted as being her friend and brother, and he went and helped her in her time of distress. That is one of the many associations which this festival has for people in India today.

The thing which has endeared this "bracelet brother" to me more than anything else is his search after God. I think he was led to undertake this search by the difficulties of his daily life. When he was fifteen, his mother died leaving him with a wife a little younger than himself, a brother and a sister still younger, and a rather irresponsible father. The mother had been a wonderful woman, as Indian mothers so often are, and had kept the home happy and comfortable on a very small sum. But, of course, this young man wasn't so expert in managing things as his mother and a time of great distress and difficulty followed for him when he had to give up his formal education and earn a living for himself and those helpless

ones dependent on him, and conduct the affairs of his household when he was still far from ready to do so.

After some years of great trial he became convinced that the most important thing in life for him was to find God. He set himself to find God in what I think is a very characteristic Indian way. First of all, every morning at five o'clock he arose to concentrate and think upon the names of God. Shortly after arising he had his cold bath, and afterwards he sat beside the window until about seven o'clock in prayer and meditation. Every day he read for a while in his own books and also in the New Testament and a little book of selections from the Old Testament. He spent some time in prayer, but most of the time he spent in meditation. He was trying to strip his soul and leave it there naked, quiet, in the sight of God so that God might speak to him. Then in the evening at the sunset for another two hours he did the same thing. He prayed and read and meditated, but above all he meditated, this long, quiet, earnest waiting upon God that God might reveal Himself to him.

I remember once we had the opportunity of listening to a very delightful lecture in the evening. We were living in a place where such intellectual delights were rather rare, and I knew my brother, who had a very keen mind, would want to hear it, and I said, "Will you come?"

He said, "Yes, I should love to come, but what time did you say it was?"

I told him and he said, "Oh, no, I can't come then. That is the hour at which I have my engagement with the Almighty."

Another day he said, "I am resolved that nothing on earth will turn me from my search after God," and to this earnest, persistent prayer and meditation he added another typical Oriental Indian thing. He added fasting and he brought himself over some years to such a degree of perfection in this art that every month he fasts for twenty days. He gets up in the morning and has a cup of tea. He doesn't lie in bed and feel weak the rest of the day as you and I might, but gets up and goes a long way on his bicycle to school and works hard the rest of the day, and, at sunset, after finishing his evening prayer and meditation, he takes a little light refreshment. He is a great believer in fasting. He feels it is clearing his mind and heart in a way which nothing else can do, raising him above the material and the earthly. He has not yet finished his quest and yet I see upon his face a clearer, stronger light dawning. He is very, very different now from what he was a few years ago. I have said little to him, but I can see him going on in his march towards God. Can you not

believe that some day there will come that experience of perfect light to which he is tending and for which he is longing?

I remember one or two blessed times we had together. One time he was in desperate trouble and the inward light had been clouded for him by external things. I noticed when we were studying together that he was having difficulty and I said, "I know you are in some trouble. Won't you tell me what it is if I can help you?"

He told me and then I felt helpless. It was one of those things in which I could not interfere. It was a clash between his generation and the older generation. I could not tell his old father that he was a narrow-minded bigot. I couldn't lighten his financial difficulties or the other things pressing in on him. I said, "I wish I could help you. There is only one thing I know that will help you and that I will do. I will pray. Shall we pray together?"

I knelt beside my desk and he stood up, Hindu fashion, and I began to pray. To my astonishment, he said the words after me. I was infinitely humble as I tried as best I could to lead that soul on with me into union with God in the name of Jesus Christ, and he went away comforted.

And one day he richly paid me back for all the little bit of comfort I had been able to give him that day. There came a day when I was waiting for letters from home. The greatest personal sorrow I had known since I had been in India had come to me and I had waited four interminable weeks for the letters to tell me what the cable had only abruptly announced. It happened that on the day when the letters came there was no one else with me except this "bracelet brother." It was at the time when my servants had gone for the noonday rest and food and my husband had gone away on business. I was with the little children, and he was there, and we were studying when the letters came. I shall never forget the tact and kindness with which he came and took the babies to the other end of the room and tried to keep them quiet while I read the letters. I went on reading, forgetful until it was long past the time when he should have been going home, and I looked up and said, "How can I thank you for all you have done for me? Please go home now. Your family will be expecting you." But he would not go. He stood beside me a minute and said, "Shall we not have prayer together?" This time we both knelt down side by side and in the hour of my greatest personal sorrow, it was one whom you would call a non-Christian, a Brahmin, who knelt beside me and gave me the spiritual fellowship and comfort which was very necessary just then.

It is an unfinished story. He is today continuing on that great

pilgrimage of the soul to find God. I have told you about him because I think he is very typical of hundreds and thousands of men in India today who in deep sincerity are seeking to know God and who will find Him some day very clearly in the face of Jesus Christ.

The other friend I want to tell you about is somewhat younger. I met him first in the classroom, at the time of the Non-Coöperation Movement, the year after Gandhi was in prison. When I saw him, he sat there in the classroom with his little white Gandhi cap on his head and looked at me. I was the embodiment of everything that he hated. Not that he showed it. He never failed from perfect courtesy by a single look or word, but in the eloquent brown eyes turned on me, I saw he was baffled, perplexed, and disgusted.

He had given up valuable months of his young life as a volunteer in Gandhi's national army. He had left school and gone out and worked hard; worked so hard that his health was sacrificed, and later on he had to give up the games and the things he loved so well. He had sacrificed tremendously and then, when finally he had come back to school, here he was confronted by a Britisher and a woman at that, who was taking a man's work and attempting to teach matriculation composition. It was almost more than the poor boy could bear.

Months went on and we got to know each other better as we met constantly in the classroom and in the home. He was a leader in the sports field and in the classroom. He had one of the keenest minds it has ever been my privilege to come in contact with. I want to pass over to a day along in the term when the boys turned in to me a certain composition. I had asked them to write about a living heroic figure they had met and to try to describe that hero in their papers. I thought many of them would write about Gandhi and they did. Others wrote of brave and worthy men and women they had known at various times, but when I picked up this lad's composition, never had I heard of such a hero on land or sea. He was not only the most handsome, strong, distinguished man physically, but he was a giant intellectually, a great military leader, a man who had ever so many university degrees, this superman, this hero.

I felt like exclaiming, "Lead me to him." Never on earth had I seen or heard of a man who possessed all in one person the qualities that this hero had. And then, this hero, this marvelous man who had all the greatness of mind and body which an ardent youth could endow him with, did what? He laid all these gifts at the feet of his country and risked everything for the redemption and freedom of India, and he failed. Oh, the pity of it, the tragedy of it, the infinite pathos

of it! Never before and never since have I seen a boy of seventeen looking out into life, holding up before him the image of a hero who had failed, failed utterly and completely in what he set out to do. But that wasn't all. This great hero, out of the wreck of all his plans and schemes and efforts, gathered himself together and what do you think he did? He went back to school. He went to medical school and took a medical degree and then went out into the villages and small towns of India where life for a medical practitioner would be most unremunerative and most unappreciated, and spent there all the rest of his life in perfect obscurity and unqualified service of his motherland. This was the dream of one of Mother India's sons.

I could hardly bear to dip my pen in the red-ink pot to put in stupid commas and paragraph marks and all the horrible things composition teachers have to mess up boys' compositions with, but I had to do it. It was my custom to go through each composition with the boys separately and I managed it so that this was the last one of all. With the golden Indian afternoon lighting up the classroom, the boys came to me, and talking and laughing went off, and he was left for the last one.

I picked up the wonderful picture of a boy's dreams and ideals and I went over all those cruel red ink marks with him first. Then I paused and looked at him as he stood beside me and I said, "Who is this hero?"

"Madam, it is my ideal."

And do you know that in his own life he has carried out his ideal! Within a few months he will graduate from the medical school. He is not seeking fame or wealth as most of the boys are in his class. He has worked his way through with tremendous poverty and under many handicaps. He has had to take an extra year for his medical course because he is so poor in the world's goods. But untempted by the thought of wealth, even in his great poverty he has kept true to the dream and ideal because he loves Mother India so much. He is turning his face to the villages where there are all too few doctors and he is planning to spend the rest of his life in service.

Where did he get his visions and ideals? Partly from the Nationalist Movement, because the influence of Gandhi has been very wide and deep and very Christian. There is no doubt also that a great deal of his inspiration has come from the daily Bible lesson in the old days at school. I can see the trace of it in his letters, in his speech, and in his actions, and it seems to me sometimes that he

is like the Other Wise Man who followed afar off. Some day I know that when he is out in the villages doing his work of healing, he will look up and find standing beside him the figure of One who went about Galilee doing good, and there will come on his face a great glory and he will say, "Lord, is it Thou I have been following all the time and I knew it not?" Then there will be perfect understanding and companionship between the two.

I am a great believer in the idea that the human is in its own imperfect way a reflection of the divine, and I am going to tell you something that is very human and yet, because it has come to pass, it gives me perfect confidence that that wonderful divine event is also going to take place in this boy's life. Just a few months ago this very year, some letters were handed to me as we were packing up our things and I saw one in his handwriting. I tore it open and as I did so, there flashed across my mind that first time I had met him in the classroom, when I was the embodiment of everything that he hated. My eyes fell on the first two words of the letter and they were, "Dear Mother."

DISCUSSION

RELATION OF CHRISTIANITY TO OTHER RELIGIONS

Question: Is it possible for a Chinese to be a good Buddhist or Taoist and at the same time to be a good Christian?

Mr. Wei: It is so very difficult and at the same time so very dangerous to compare religions, particularly when we try to emphasize only the similarity between religious institutions, or even between religious ideas, or doctrines. After all, institutions and doctrines are simply the expression of the religion and unless we get to the bottom of the thing we do not see really the essence of the institutions or ideas adopted. We will be too apt to say, here in Buddhism we find something that is similar to Christianity; here in Taoism we find something similar to Christianity. If we get down to basic conceptions you find that Christianity and Taoism are incompatible. Taoism, for instance, emphasizes too much the blessings of this life, the blessings of this world. The essence of Taoism is to perpetuate the material blessings of this life into the future world without their limitation. That is incompatible with Christianity.

Take Buddhism. The heart of Buddhism is in its aim to do away with

individuality. Of course, both Buddhism and Christianity are afraid of an individualism which is the degeneration of individuality. Buddhism tries to run away from the individual, tries to immerse the individual in Nirvana, while Christianity says, fulfil the individual, realize the individual, in a great community which we call the Kingdom of God. How can the two be reconciled to each other? It is impossible.

When you come to Confucianism, I think a Chinese can be a very good Confucianist, a true Confucianist, and at the same time a true, genuine Christian. If you take the Confucian system of ethics, it is based on relationships. It is the only system of ethics that is based on relationships as Christian ethics is based on relationships. The general attitude of the Confucian towards society is very similar to the attitude of the Christian. The thing that we want to do about Confucianism is to give it a new soul and that new soul will be Jesus Christ. Therefore, I see the time coming in China when Christianity will simply transform, yet at the same time conserve, what is best in Confucianism.

Question: Are there points in other religions superior to Christianity?

Dicussion: All true Moslems are not allowed to partake of alcoholic liquors. Set forth in the Koran is a rule not to drink. Rules in Koran and principles of temperance set forth in Bible. Complaint is that Christianity is too ideal and not practicable. There is no color line in Mohammedanism. Moslems emphasize the one God.

Other religions have high standards, but do not have the power to live up to the standards that Christianity has. Some say that Christianity has power to change individuals, but not nations. Hinduism says every religion has good in it. Indians not opposed to Christ, but against Christianity as practiced. Hindus accept Christ only as a reformer and philosopher.

Question: If Christianity is not the supreme religion what is the motive for Christian missions?

Question: Is it true that Christianity in all its fullness includes all that is good in all religions?

Question: If Christianity does not include all of the good in other religions, does that keep one from believing in foreign missions?

Question: What assurance have we that Christianity is the best religion?

Reply: It is a social religion and thinks of others; Mohammedanism and Hinduism do not.

There are four standards on which to compare religions. Their conception of:

(1) God
(2) Man
(3) The relation of God to man
(4) The relation of man to man

Mr. Paul said that in his travels in the Orient recently, no one even claimed that his own native religion was adequate. A Viscount, 80 years old, in Japan: "I am a consistent reader of the New Testament."

Question: Why do so few Mohammedans accept the Christian message? Is the concept of God as Love still "The Hard Point"?

Reply: The Mohammedan says, "I have the same God you have, why should I change my religion?" The thing to help the missionary carry on the work of Christ is to present the *Spiritual Christ.* A native Egyptian stated that the first thing necessary was a background of Christianity which he had fortunately obtained in Christian schools. But those not having that opportunity find it more difficult to accept the missionary's ideas. Too much emphasis has been put on details and the result has been that the native is confused and cannot be brought to Christ. The Mohammedan with his fixed idea of the Unity of God cannot understand how God can be humanized. Can He die? Rise again? What about the Trinity? Too much emphasis has been put on credal beliefs and not enough on the vital human relations. The fundamental thing is *The Place of Jesus.*

A missionary made the statement that the first thing that attracted the Mohammedan was the individual life of the missionary and urged that it be a worthy example.

A native Mohammedan brought out the fact that the Moslem religion gave no freedom of thought and quoted from Mohammed's words saying, "Kill all those who are not Mohammedans; kill all infidels," adding that this is the teaching upon which Mohammed was intent.

While it is true that very few of the Persians and Mohammedans become Christians, when they do they are willing to be persecuted every day for their religion. We are getting away from the old quantitative idea when thinking of converts and think more of the qualitative, which is the proper thing to do.

Question: Do Mohammed and Buddha mean the same in their respective religions as Christ does in Christianity?

Reply: A Hindu girl replied that Jesus gave them a better conception of God.

Question: Ought we to make a poor Mohammedan a better Mohammedan or a poor Christian?

Question: Are the Hindus chiefly interested in the spiritual values of Christianity or is their chief interest in possible material gains which might follow the acceptance of Christianity?

Reply: (A missionary from India): The Hindu can not separate abstract and concrete aspects of Christianity. Both aspects were present in the Indian mind. This does not suggest any lack of sincerity in their quest of Christianity.

THE PLACE OF CHRIST

Question: Is love the heart of any religion besides Christianity?

Question: Is Christ a way or the way and to what?

Question: If we accept that Jesus is the only way, are others, who don't accept Him in entirety, damned?

Question: Is our conviction and belief in the fact that Jesus is the way, the only way, strong enough for us to impose it on other people?

Question: Does Jesus make possible a new experience of God that is not possible in any other way? Is there something unique in Jesus? What is it?

Question: Is it enough to develop in non-Christian peoples a stronger loyalty to and appreciation of their own religion? Or is there something in Christ which transcends other religions?

Question: What relation to the basic hunger of people has Christ?

Reply: The hunger for love, and for spiritual fulfillment. Hunger for a better life. Christ fulfills this. The lower hungers of life—Christ sometimes requires the control of these. Self-control. Stress on service even at the cost of something we want. Loyalty to God. Christianity covers *all* of life. No separation of religion and life. Christ the only one who identified His life and His will with the will of God; in which the real and the ideal coincides. Through Him mankind may best approximate their idealism.

Indian Student: I think this question is to be answered only as we look at India today. One or two of the speakers from the platform mentioned some of the leading Hindus who have testified what Christ is to India today. The other day when I was asked this question, I said, "You have given us Christ." Christ has shown us the infinite worth of the human personality. If Christ had come just for that one thing—it would be enough, for today India's regeneration is based on that single thing. Take any movement in India: The breaking-down of the caste system; the equality of men and women; the infinite worth of the child, both the girl and the boy; the change of ideas about remarriage, and the raising of the age for the marriage of children, which used to be below twelve, and is now fourteen and sixteen. Of course, the reformers will say, "We are doing it," but in every instance a man like Gandhi and Tagore will testify that these ideals came from men trained in Christian schools and colleges where they have caught the idea of human worth through Jesus Christ. It is not a theological conception of Christ as *the* way or *a* way, but today He is proving in India to be *the* way.

Question: Is it true that you do not come into relationship with God fully in the highest sense except through Jesus Christ? Is that an exaggerated statement? Or is it an exaggerated statement about Jesus if you take it as a statement about Jesus?

Indian Student: Dr. Holland in his speech from the platform tried to make it quite clear as regards the situation in India that so far as an ideal life is concerned, which is very essential for any man to live up to, Christ is the only person who holds the field now. Christianity has gone into the very thought and life of the people, and even their phraseology is influenced by it. If you see anything wrong committed on the street, you can hear a Hindu say, "That is unchristian." You would never hear that "It is un-Hindu." That is remarkable. Christ has for the Hindu of the new age supplied a standard and an outlook on life that he never had before. But if you ask the Hindu whether

Christ is the highest revelation of God, it is different, because he would say, "We have such-and-such a person." I have brought Hindu friends of mine to a corner by saying, "If Krishna is your ideal, why do you not live like him?" But if you go into the intimate personal life of Krishna, there are many things you would not like your child to follow. But when you present Christ as an ideal for any man to follow, there is nothing that can be gainsaid. As far as an ideal is concerned, in the consciousness of India there is no doubt whatever as to Christ's supreme position as the one great person who will supply that need.

Question: Is what Jesus does for a man in his conception of God and relationship with God something that we do not get in any other approach? Are there many approaches to God? Do you find God anywhere else?

Indian Student: When we speak about India, the difficulty is that the Indian has such a deep idea of God in his life that you cannot separate his life from the divine. Even before his birth he is religiously conceived, and even to a third generation it is religion that follows him even after death. So everything that has anything to do with his life is God. He does not distinguish between one thing and another; it is all part of God. But where Christ comes in is in the practical part of it. If you talk to a Hindu about sin, he will say, "It is a sin to call a man a sinner." That is the Hindu thought about practical life. So if Christ is going to supply a need that the Hindu has never had supplied before, it is in the practical part of life and God. As to bringing God nearer to man, Christ has done that, because in the Hindu conception God is the "It" of which nobody can conceive. It is a metaphysical conception which the ordinary man of India does not understand. But to the Indian, Christ's conception of God as the Father is so real that in that sense Christ has brought God to him.

V

SHALL WE SHARE OUR CHRISTIAN FAITH WITH OTHERS

SYNOPSIS

THE development of the use of propaganda, especially in connection with the War, the perfecting of the technique of imposing the ideas of a small group of people upon large masses, the disillusionment which has come to many as they have discovered the sources of much of this propaganda, and the similarity of the evangelizing program of the Christian Church to the propagandizing activity of other organizations—these are factors which have contributed to confusion in the minds of many as regards the missionary outreach of the Christian Church. Moreover, there is a great deal of uncertainty as to how missionaries carry on their work abroad. Do missionaries try to force their religion upon their unwilling victims? Are they superior and haughty in their attitudes? Is it true that their zeal involves "the overthrow of native society and culture and the establishment in its stead of a civilization as joyless as it is ugly and alien"? Are the missionaries in general rightly labelled "the agents of commercial and cultural imperialism"? Is it true, as a sea-captain is reported to have said, that "they'll save your souls, if they have to kill you to do it"?

In connection with a presentation of the ideas which motivate Christian missions, three missionaries describe their own approach and method in missionary service. Are these missionaries an exception to the general rule or are they representative of the majority of present-day missionaries? In concluding this section, an Indian national pictures the kind of missionary which India welcomes.

1. DR. REINHOLD NIEBUHR is Pastor of the Bethel Evangelical Church, Detroit, Michigan. His book *Does Civilization Need Religion?* has just come from the press. His address takes up these questions: What is the Christian faith? Are we under obligation to share it? If we are uncertain about the Christian affirmations can we take part in the Christian adventure? Can we be missionaries apart from a definite theological gospel? Isn't the nerve of missionary endeavor cut when we admit error on our own part and acknowledge truth in others? Is propaganda justifiable? What about a mutual search for truth? Are we of the West worthy to share a gospel of love? Would it not be better to withdraw all our missionaries and set them at the task of making our own country more Christian?

2. DR. FRANK LAUBACH is a graduate of Princeton University and of Union Theological Seminary, New York. He is the President of the Union Theological Seminary in Manila, P. I., and is the author of one of the best books on the Islands—*The People of the Philippines.* Dr. Laubach gives illustrations of how one blazing soul sets another soul on fire and then points out that professions of brotherhood are futile without the practice of brotherhood. The missionary proclamation of the gospel is stultified by unchristian conduct, race pride, economic exploitation, and governmental relations which are a denial of Christian idealism.

3. MISS MARY MILDRED WELCH is a graduate of the University of Illinois. For the past five years she has been engaged in educational missionary service under the Methodist Episcopal Board in Chengtu, West China. In her address Miss Welch draws on her own experience to suggest approaches which she believes necessary if one is really to succeed as a missionary. Success does not come through the spectacular display of power, through over-awing people with western civilization, or by the establishment of great institutions. What is the secret of success? The incarnation of Christ's spirit in daily association with the people.

4. Dr. John A. Mackay was graduated with highest honors in philosophy from Aberdeen University, Scotland. He served first in Peru under the Free Church of Scotland as founder and principal of the Anglo-Peruvian College and as Professor of Modern Philosophy and Metaphysics in the University of San Marcos, Peru. Of late he has been connected with the Student Division of the Y.M.C.A. in Montevideo. Dr. Mackay pleads for a better understanding between North America and Latin America. More is known of the Oriental peoples than of our nearer neighbors to the south of us. He then describes the adjustment that is required in a Scotchman who undertakes to enter the mind and heart of a Latin American, and the view of Christ which is required if any response is to be secured from those who have broken away from their former conceptions of Christianity.

5. Mr. Joyce Edwards is a native of India. He was formerly a teacher in Lucknow College. At present he is studying at Teachers College in New York City. He asks whether a missionary who can spend thirty years in India and find there nothing of which he can be proud is really qualified to represent Christ in that land. Should a missionary conduct his work as if "foreign" missions were a permanent feature of the Christian program in India, or should he seek to make himself dispensable by raising up Indian Christians to do this work? Should he come as a teacher only or to learn as well? What should be his attitude to politics? In bringing Christianity does he bring a unifying factor into the divided life of India or just another element of disunion?

Thoughts for Meditation and Prayer

Some of us have heard phrases such as "the evangelization of the world," and "preaching the gospel to every creature," and "witnessing for Christ in all the world"; and we wonder what they really mean. What is preaching the gospel? How is it done? What does it accomplish?

In simplest terms it is essentially a matter of friendship. "The gospel began with friendship, and we know from common life what that is and how it works. . . . Stage by stage, as one comes to know one's friend, by unconscious and freely given sympathy, one lives the other man's life, sees and feels things as he does, and then wakes up to find oneself, as it were, remade by the other's personality." Christ's friendship for His disciples transformed them and they in turn, because of what they had learned from their association with Him, exerted transforming power upon others. The world can be transformed by friendly people, but their friendliness must be as deep as the love of God. The hardest problems in life are problems of human relationships and they demand for solution the reconciling influence of the friends of Christ.

"And He appointed twelve, that they might be with Him." Mk. 3:14.

"I have called you friends, for all things I have heard from my Father I have made known unto you." Jno. 15:15.

"No one can show greater love than by giving up his life for his friends." Jno. 15:13.

"You are my friends if you do whatsoever I have commanded you." Jno. 15:14.

THE PHILOSOPHY OF SHARING

REINHOLD NIEBUHR

CHRISTIANITY is a great assurance and ought to be a great adventure. It is the assurance that in spite of obvious evidence to the contrary the world is an order and a harmony, and that this harmony can finally be expressed in terms that are relevant to the highest values we know, that is, the values of personality. Christianity is not only the assurance that love is at the heart of the universe, but it is the adventure to make love dominant in all human relations.

Now Christ has become the great guarantor of this assurance and the great inspiration of this adventure. If the assurance is real and we have it, we have the obligation to share it with mankind. If the adventure is real, it automatically becomes a great sharing process, for if we make love real in the world and seek to dominate all human relationships by it, we can set no boundary to it.

This Christian faith of ours, that love is at the heart of the universe and that love can finally be made to rule all human relationships, is therefore a missionary faith. But there are all sorts of difficulties in the day in which we live, confused as it is in its intellectual and religious thinking, about maintaining missionary vigor in our life. Since all ideas and confusions of the outside world are reflected upon the college campus, I should like to discuss the attitudes of the college campus as they relate to this matter. Ignoring for the moment those who are still traditionally loyal and unquestioning in regard to this, the missionary obligation, let us think of different groups of students who are wondering whether they have a faith to share, and whether they can share it if they have it, and whether they are worthy to share it if they have it.

First, there are those who say, "We are not sure about this assurance. Living in this mechanistic age in which culture has taken its temper and atmosphere from the mechanism of our civilization, involved as we are on the college campus with all sorts of mechanistic obsessions, there are some of us who are no longer sure that love is the purpose of the universe or that the universe can be considered in terms of personality." I am not going to argue that particular point.

If there are any who are certain love is not at the center of life, I have no intellectual defense to make to them. I know we have to do some hard thinking on that problem, and I hope there will rise out of this Convention young men and women who will devote themselves to that problem. They will do as great a service to the cause as any missionary if they can reinterpret the traditional affirmation of faith in terms of modern knowledge. This is being done with increasing success, but there is much that remains to be done in the years to come.

I say to those young folks who don't know that they have an assurance, that they might well begin with the adventure of love, rather than the assurance of love, for I am convinced that religion is as much a fruit of morality as it is a root. Perhaps one of the greatest mistakes the Church has made is to assume that religion must be the root of morality. "Blessed are the pure in heart for they shall see God." Out of life shall come this assurance, and if it doesn't come out like that, perhaps it isn't very valuable.

I have sworn that I am never going to go to a college campus to make a purely intellectual plea for religion. There are so many of us in the Church who are saying to the college people, "You are such intelligent people. You represent the intelligentsia of the modern world. Won't you please believe in our God? Won't you please regard Him as intellectually respectable?"

Of course, we have overdone this business of intelligence on the college campus. Where does mythology flourish more opulently than on the college campus? Where are we more credulous? For instance, in making ourselves believe that the team wins its game because of the fury of our yells? I have hardly ever been on a college campus but some of the kind nurses who stand about have implored me tearfully not to feed the children anything but milk.

I say that we have overdone this business of intelligence on the college campus, but I don't want to minimize for a minute the intellectual difficulties of the Christian faith. I would say only this: that you won't have a working or vital faith by worrying only about the intellectual difficulties. If you begin with Jesus to make life an adventure of love, you will finally ask yourselves whether love is really universal or not, and if you begin the other way and forget about the moral adventure, you may finally believe in God, but I don't know whether that will help so very much. There are thousands of people in this civilization of ours who believe in God and have made Him nothing but the harmless adornment of a com-

fortable life; and perhaps that is exactly what you will do, if you just go at the matter intellectually.

If you are not sure you have a faith to share, I would not begin with the assurance of Christianity, but with the adventure of Christianity and I imagine that you will finally have something to share.

There is a second class of students who say, "Very well, if Christianity is an adventure rather than an assurance, let's just adventure out. We are going to be missionaries. We will not call ourselves Christian missionaries. We won't have any particular gospel, but we will love the world."

There is some value in that. I am not sure but the thing we ought to do first of all, as the missionaries have told us, is to share our lives. We ought to be more humble than we have been and a good deal more diffident than we have been about labeling this life that we have.

Let Christ speak for Himself and let Him speak through us to the world rather than label these experiences of ours and these attitudes and assurances of ours. Yet, finally, you cannot have life without religion and you cannot have religion without theology.

There is a class of students who have come upon the idea of comparative religion and who for that reason are terribly afraid of propaganda. They say, "Why should we go out into the world and give others our religion when we have discovered that all religions are equally good?" That is also a part of the credulity of the modern school. We have discovered that all religions are equally good? That is just as sensible as to say that all automobiles are equally good, a heresy that you had better not repeat in Detroit.

We thought that we had the absolute truth and we thought that the world was in absolute darkness, and now we discover historical relativities in our truths and aspects of infinite mystery in the other religions of the world. And lo and behold! our missionary enthusiasm is gone. We cannot be missionaries, we think, except we have one hundred per cent of the truth and the rest of the world is one hundred per cent in error. We are afraid that everything that we do to extend the ideals of our faith is propaganda.

Dangerous as it may be to put our own ideas and our own prejudices into the terms of our religion and to sanctify them that way, we cannot finally escape the task of helping the world, not only to find beauty and goodness, but to find truth. There are parts of the world that are damned more by fatalism than by mosquitoes, and there are parts of the world that are damned more by pantheism than they are by dirt. Some of the dirt comes from the pantheism.

What I mean to say by that is that pantheism, by deifying all of life, sometimes sanctifies evil. We cannot escape, therefore, the task of not only sharing our life, but of sharing with the world our desire to know the truth, to get at the ultimate realities in the universe and to find God.

Having said that, of course, we have to say this too, that these students who are afraid of propaganda in the missionary enterprise are a wholesome influence in the Christian Church, and we must all of us hope that they will continue to ask questions and say, "Have we a right to proclaim this or that doctrine?" or "Are we not too arrogant in proclaiming this idea as absolutely true?"

It is pathetic that on the soil of China in the twentieth century there should be conflict between theologies that were elaborated by Englishmen of the nineteenth century and Germans of the eighteenth century, and those elaborated by Frenchmen of the thirteenth century, all assuming that they have final truth. They assume that they have reached finality for the very reason that they have some final truth into which they have mixed the peculiar errors and prejudices of their own age.

It is a pathetic thing that church polities and forms of organization which have no relevancy to the missionary task, which have relevancy only to the historical situations out of which they came, should also be vestigial remnants of a western type of Christianity in other lands.

How are we going to save ourselves from bigotry? We must proclaim truth, but proclaim it more humbly than we have done. Every time I proclaim a truth I ought to realize that there is a little error in it. Perhaps there is a big error in it. The best way to discover the error is to proclaim the truth less arrogantly, to proclaim it more humbly, in order that the peoples who hear it may react toward my truth, express their views of it, so that this proclamation of truth may become a mutual search for truth.

There is perhaps in all proclamation of the truth, not only from the pulpit but even in the school, too much propaganda against which we must increasingly protect ourselves by democratic means of education. There isn't a minister who preaches in the pulpit who has so much more knowledge than the people in the pews, as the eminence of his pulpit would lead you to suppose. I do not mean that cynically. When thousands of people gather together they can not finally all talk. One of them is chosen to talk. His peculiar eminence is a necessary evil. There are some things he doesn't know and yet he is talking all the time. There are a lot of things that

the other people know but they don't get a chance to talk. Incidentally, the bigger the crowd the greater the temptation to talk, and to talk propaganda rather than make the enterprise a mutual search for truth. That is one of the reasons why the Quakers have a little closer contact with the spirit of our Master. They have kept the congregations conveniently small and there is a search for truth among the members. They testify as they find the truth in their hearts.

Sometimes Quaker meetings don't succeed very well because there isn't any truth in the whole crowd. In other words, sometimes the very eminence of the propagandist is due to the spiritual poverty of the crowd. If nobody has truth, perhaps it is a good thing to let one man, out of the poverty of his heart, say what he has to say. The fact is that finally, if we are going to have not a propagandizing technique, but real religious education, we will have to approach all the peoples of the world with humility, recognizing that there isn't a teacher who could not learn something from his most immature pupil, and that there isn't a master who could not learn something from the most unskilful novice, and that there certainly isn't a Christian who could not learn from these ancient cultures which he is tapping and which he would perfect.

Do you think for a minute that China is ever going to become Christian without bringing a part of Confucianism into Christianity as her Old Testament? When the Jews were converted they brought the Jewish Scriptures along. When the Greeks were converted they cast over their doctrines the influence of all their Grecian culture. We have taken their interpretation as a part of Christianity. When the Orient is converted, perhaps to the Orient's harm it will take too much of the ancient along, but certainly to its good it will respect its past. You cannot create a Christian culture in a vacuum, and you can be sure a Christianity which finally reaches and gets to the world will be a Christianity that will be of real advantage to all the cultures.

But let us not be too fearful of propaganda. There is such a thing as becoming too sophisticated about propaganda. You find girls on the campus who think they cannot utter a truth without outraging somebody else's personality. I think they say something like this, "I should always be diffident about what I say. This is the way I look at this thing, of course, but you may look at it in a different way and your way is just as good as mine."

That represents the decadence that comes out of all extreme sophistication. Somehow or other we will have to find a way of being sure of our message and yet being humble in presenting it

to the whole world, escaping the sophistication which destroys all culture and religion and escaping, at the same time, the fanaticism which comes so easily to all religion. There is a fanaticism which reduces, very frequently, all the prophets of God and of good to instruments of the devil.

There is another group of students who say, "It is very well to have this assurance and to share it, but we aren't worthy to share it. Nobody in western civilization has a right to preach a gospel of love to the world."

I have a great deal of sympathy for the people who say that. Some of them go as far as to say, "Let us withdraw our missionaries from the foreign fields and see if we cannot make the West Christian."

We all have to admit that our western civilization isn't Christian. And our lack of Christian purpose and ideals is not altogether a casual delinquency, for western civilization is partly un-christian because it never wanted to be Christian. It has never really completely accepted Christ nor His strategy of life. One of the wonderful things about the missionary enterprise is that part of the gospel, long since lost, will come back through the new Churches of the East. The Orient knows parts of the gospel before having heard it, and will bring it back to us for the perfecting of our religion.

Western civilization cannot be called Christian, first, because of our nationalism. We are not the only nationalists. The fanatic loyalties that individuals have to groups is an human characteristic. But we have raised tribalism to the *n*th degree. We are living in a civilization which has identified patriotism with all goods and made it the final and ultimate rule of all human action. You cannot, of course, live in a civilization like that and be altogether true in preaching the gospel of love.

Western civilization is arrogant and race proud. To a certain extent it is true that the white man has a very difficult time in being a Christian. The fact that the white man, that Europe, accepted Christianity before the Orient did, has been called the miracle of history. If it was a miracle we ought to be grateful for it, because the white man needed it most. There is a kind of fierce and frantic energy dwelling in the white race that makes the white man the most violent of all beasts of prey. So when he tries to espouse any ideal and ethical principle of life he has some difficulty. One of the things he has done is to delegate his personal vices to the group and imagine himself virtuous. That is where this fanaticism of nationalism comes from.

Our race-pride is greater than that in South America, or in any other peoples of the world. We have a universal religion and yet, to a certain extent, the religion you and I profess is the most parochial of all religions. There is the universal element in it that gives us the right to proclaim it to the world, yet our brand of Christianity is parochial. The best way to find that out is to try to export it. It is parochial because it is a religion of the white man, or it has been. It is the religion of the lily white man of the North European peoples at that.

In the third place, we are increasing the danger that Christianity shall become not only the religion of the lily white man, but of the middle classes of the lily whites. We make it something parochial and yet there is in it the eternal and the universal. You can be sure that the universal is never going to come out until we try to universalize it in extent, so that we will be forced to make it intrinsically valuable and worthy of world expansion.

Our western civilization is not only tribal and nationalistic in its fanaticism. It is involved with two other ideas which are less Christian than nationalism or race-pride. Western civilization has made physical power the one method of self-realization and it has made physical comfort the one way to happiness. These two ideas are absolutely at variance with the genius of our religion and the Orient has in that respect followed the Gospel better than we.

The Oriental knows that life consists not in the abundance of things that a man possesses. We have insisted that it does. We think we cannot be happy except as we possess more and more things. We talk about the imperialism from which the missionary enterprise must be dissociated. The necessity of dissociating these two is obvious. I take it for granted that you cannot preach a gospel of love under the protection of gunboats. Perhaps we ought to add with all humility and diffidence that the missionary enterprise has a tremendous problem on its hands, not only of freeing the Gospel of protection by physical power, but of freeing it of special physical privilege. The very same missionary who, judged by the standards of the West, may make great material sacrifices, may seem from the perspective of the Oriental a veritable millionaire. That represents a problem almost as great as the protection of the missionary enterprise by military power.

I speak of this with hesitancy because I myself haven't sacrificed as much as a missionary, but it shows how much Christian grace is necessary before we can finally divorce even the missionary enterprise from western civilization. However, that is a problem which

the missionaries will solve and we cannot aid them much in its solution. For us the problem is how we are going to dissociate the Christian Church and the Christian movement from imperialism at home and the elements of paganism in our own civilization. Ours is the kind of civilization that insists that things are more valuable than personalities, and that machines are the masters of men.

Now that *is* a task. It is a terrific task to dissociate the Christian enterprise and the Christian Church from the general objective of western civilization. I don't say for a minute that we cannot have a Christian missionary enterprise until we have Christianized western civilization. We shall have to draw the lines within western civilization as they are drawn in the other parts of the world and say to the other peoples of the world, "We don't come as white men nor as westerners, but as followers of Christ, and we have nothing to validate our Gospel except that we have tried it at home."

We haven't succeeded. The world is such a world that love doesn't triumph immediately. If anybody thinks this venture of love is easily victorious, he is a fool. This world in which we live will not be conquered by a smile. It contains all kinds of brute forces which make history hardly more than a projection of nature, in which men have armed the truth within themselves, aggravated their greeds and multiplied their hatreds. It is not that we are worse than the Orientals, but that we have magnified our vices by our machines so that they have become more deadly than those of the Orient. It is easy for a man to be virtuous in simple relationships, but in the complex relationships of today it is difficult to be a Christian. We have failed not simply because there was no love in our heart. We have failed because we weren't intelligent enough to master this civilization of ours. We have failed because we have allowed our religion, which should be detached from our civilization, to be embraced by it so that you can't tell the two apart.

Do you know the story of Minna and Richard Wagner's infelicity? Minna loved her husband devotedly as any good wife should, but she loved him not for the essential nature of his genius, but for the solid talents which brought him fame, which made him rich and respected, and she disliked and misunderstood him for the real force of his genius which made him distinct and revolutionary. I think that western civilization, pious and respectable and moral as it is in many respects, loves Jesus as Minna Wagner loved Richard Wagner. One of the things that the Christian missionary enterprise is going to do to us is to give us a new appreciation of the essential genius of Christ Jesus. It is almost impossible for an American,

even for an emancipated American like me, to appreciate Jesus without "Bruce Bartonizing" Him a little bit.

It is because I want to revise western prejudices, because I should like to get back the original meaning of the gospel and its universal note, the appreciation of which will make mankind one, that I don't want to renounce the missionary enterprise. When you express and profess ideals which your civilization does not practice, I know very well that you are accused of hypocrisy. Let us all admit we are to a certain extent hypocrites. When you have an ideal that is bigger than you are and live in a civilization that has but partly understood the ideal, you are convicted of hypocrisy, and the people who see your hypocrisy most clearly are the ones who are on the outside. That is why, in the eyes of the Orient, we are increasingly appearing as hypocrites. But students and other people who counsel us to escape this hypocrisy by the simple expedient of renouncing our ideals, are preaching death to us; for the ideal is always that part of life which is in advance of the brute realities of life. If we renounce the Christian religion in western civilization because we have not been able to practice it, that means death to our civilization, for, if we have been redeemed at all from absolute collapse and bankruptcy, it is by the qualifying influence of the Christian religion.

Let us look at it this way; the hypocrisy which was once unconscious is now conscious, and there is always a certain amount of unconscious hypocrisy in one age that becomes the conscious hypocrisy of the next age and the stepping stone of progress in the next age.

I close with the story of a prophet, Jeremiah, who had a bigger vision than he knew what to do with. He had a vision of a universal God in a day when everybody believed in a tribal God. He had a vision of a personal relationship with God when everybody had only ritualistic and nationalistic relations with God. He preached his Gospel and found that nobody wanted to hear him, and then he wasn't quite sure of it himself. He went back to God and he said, "I am not really worthy to preach the Gospel. I haven't a right to preach it. I haven't even practiced it. Won't you release me and take my commission back again and make me an ordinary man?"

And he heard the answer coming to him which is also the answer of God to western civilization: "If you can separate the precious from the vile, you can again be my mouthpiece."

That is our task. That is the task of those of us who stay at home. It used to be said in missionary conventions, "If you can't go, you can give money and pray." You can do both of those still, but you have a bigger obligation than that. You will have to become

a part of the enterprise which detaches Christian idealism from the brute facts of modern civilization. If you will join the people who sanctify the brute realities of life by a sort of religion, you will be a part of the group which is hurting the missionary enterprise. I am not Jonathan Edwards, but I could almost pronounce a doom over two-thirds of this Convention—except God gives you more grace than you have now, you are liable to be among the people in whom the greeds of western civilization accumulate, among the people who express the race prejudices which reduce human life to herd conflict. Except God gives you more grace than you now have, you are not going to contribute anything to the missionary enterprise at all, but you will belong to the forces which will paint western civilization in such horrible terms that nobody will accept a Gospel of love that comes from that source.

I don't say it is to be your fate and mine. But I am afraid of that fate myself, though I am supposed to be convinced of the Christian Gospel and committed to it. I sometimes wish I were a missionary. I think it is easier to be a missionary than a Christian at home, because as a missionary you have dramatically separated yourself from the paganism of western life. But we stay at home among all the insidious influences that try to make us part and parcel of this scheme, and before we know it, we are a part of this force which doesn't change life, but sanctifies everything as it is. From that fate I should like to help to save you.

"Except you be born again," except we all of us are born again, and ask God to strengthen the courage in our heart, we are liable to become a part of that world which denies Christ and reveals that it has never known Him.

SETTING SOULS ON FIRE IN THE PHILIPPINES

FRANK LAUBACH

I SHALL confine my remarks to my own experiences in the Philippine Islands. I have always felt the double challenge of Christ and of America in those Islands. When we took them, our nation went into the missionary business. That is the only part of the Orient over which floats our flag. We are coöperating with the Filipinos in their effort to become a model of Christian democracy.

They need schools, courts, roads, but above all they need the vitalizing touch of Jesus Christ. There are three ways in which we have endeavored to bring Christ to them. First, we have given them the New Testament, and have allowed it to do its work. But second, and more important, has been the impact of life upon life. *One blazing soul sets another on fire.*

The young generation of the Philippines, now in school, will remake their nation. Beside their high schools and colleges there dwells a missionary or a pastor. He has a dormitory, reading rooms, a student church, a Bible class; but above all, there is the personal work; there are private interviews—one blazing soul sets another on fire.

A missionary became the friend of a young man named Juan Leones, son of a wealthy tobacco dealer, gave him a Bible, and took him to church. The boy discovered the wondrous love and beauty of Christ and gave his heart to Him. He went home in the evening and asked his family to join him in the reading of the Bible and in prayer. His father then discovered what Juan had done, cursed him, chased him from the house, and said he was no longer his son. He lost all of his inheritance and he lost the beautiful wealthy girl he had meant to marry.

He went to the missionary and said, "I have paid a great price, but I want to do something more for Jesus. I am going to resign from my position with the Bureau of Lands and become a Christian minister. Send me back to the mountains among the Igorots." So he went to the mountains alone and slowly built a little congregation of Christians. Later he went back to the Kalingas, the most distant

and most uncivilized tribe of northern Luzon. Year after year he worked until eight hundred Kalingas had become Christians and the chiefs were officers in his church. He came to Manila to see his brother last year. His brother pointed to his fine home and said, "Juan, see what a fool you were. You were over me a few years ago with twice my salary. Now I get six thousand *pesos* a year and you get six hundred." Juan looked into his brother's eyes, put his arm around him and said with a smile, "Brother, I'm getting more salary than you are, for my pay comes from God." One soul ablaze with Christ sets another on fire and changes a whole tribe.

A few years ago a German priest found Matias Cuadra, a little boy five years old, among the Mohammedans in Jolo and carried him off to Borneo. When the War broke out the priest left Borneo and the boy came back to Zamboanga. There Mr. John Lund, a Danish missionary who spoke broken English, but who had the fire of Christ burning in his heart, met this boy and persuaded him to become an evangelist. Matias went through the college and seminary and now is a Christian minister. He has not lost his influence among these Mohammedans. On the contrary, he is leader of the young generation of Moros.

Last Christmas at this time he led fifty Mohammedans and other non-Christians to Bogo and when the decision day came, thirty-eight of them, under his influence, decided they would give their lives to Jesus Christ. He went to his home town in Siasi and said to his father, "I have become a minister and want you to become a Christian." The old man put his hand on his son's shoulder, looked him straight in the eye, and said, "My son, I am proud of you, to think that you have become the leader of the Moro youth. But I am too old to become a Christian. What would I do with all my wives? But you make Christians out of your brothers and sisters." And so the first Christian Church in Siasi was established by the old Mohammedan himself at his own house.

At the Feast of Ramadan, when the Mohammedans fast all day and eat and worship all night, they invited this Christian minister into their mosque, and seated him in the central chair. Around him sat the Mohammedan priests, and they asked him to tell the stories of Abraham and of Isaac, of Moses, and the prophets and Jesus. Then they put him on a horse and he rode to the next mosque, and then to the next and the next, all night until daybreak. Those who know the Mohammedan world tell me they never before heard of a Christian minister sitting in a mosque in the midst of the Mohammedan priests and talking of Christ.

The old missionary Lund died four years ago, heart-broken. All of the organizations he had tried to build up during these years broke down and he could not endure the tragedy. One consolation he had on his death bed was, "Matias Cuadra at least was worth my life!" One blazing soul had set another on fire.

Our organizations may break down. I think they probably will crumble, or at least change so much we will not recognize them. That does not matter. Perhaps they ought to disappear. The one thing that will last is this: One blazing soul sets another on fire, and the fire will go on forever.

The first two ways of sharing Christ in the Philippines and in the Orient are by the burning book and by the burning life. The third way is by our acts. More than half of Jesus' gospel was preached in what He did. The same is true of us today—what we do speaks louder than what we say. There are, therefore, not only two hundred missionaries in the Philippine Islands, there are twenty thousand. Every American in the Philippine Islands is either a good missionary or a bad one.

Two men on a boat told me one day they were missionaries. I said, "What denomination?"

"Jolly Tar Chewing Tobacco," was their answer.

I said, "Do you chew tobacco?"

"Of course, we do when we are among these people. We have to practice what we preach, you know."

Of course! Western civilization must practice what it preaches in the East. When we establish hospitals we preach Christ. When we establish the Red Cross; conduct campaigns against leprosy, small pox, cholera, hook worm; supply famine relief; establish schools, we preach Christ. American teachers, hundreds of them who lie under the sod over there, all preach Christ. If all Christians who have gone to the Orient had been as Christlike in service as these, the Philippines would today, I believe, be Christian.

But unhappily we do not always practice Christlike lives. We have three faults which seem little perhaps until we go to the Orient, and then they loom so large that they seem ghastly sins which threaten to defeat our preaching.

The first of these "amiable little weaknesses" is racial prejudice; the tendency to thank God we are not as other men—yellow, brown or black. Missionaries must fight this as well as business men.

A young Filipino girl, whom we love almost as a daughter in our family, recently came to America to study. In Chicago she went

with a letter of recommendation to a certain Christian organization, and was told she could not stay there because she was not white.

"But," she protested in alarm, "you are the only people I know in Chicago. I fear nobody will take me in if you don't."

They kept her that night on condition that she would leave the next morning. She was deeply hurt. Now she is convinced that America and the Philippines can never become one country.

As I have been talking about the brotherhood of man, I have seen in the eyes of these Filipinos this deep protest, "How beautiful are your words; but so many Americans do not practice what you preach."

The second thing which seems to the Filipinos a contradiction of our gospel is economic exploitation. We go where the labor markets are cheapest and pay as small wages as we can. No American knows Filipino labor movements better than I do. I know that when an American goes to the Philippines and gets rich, and returns to America leaving his employees little or no better off than he found them, a deep hatred arises in their hearts for that American, and for all America, and for American religion. I know also, for I have seen it, that when an American goes to the Philippines and lifts his employees up with him so that they prosper too, a great love rises in their hearts for that American and for all America, including American missionaries.

At this moment the burning question in the Philippines is: Who shall own the land? The legislature has decided that Mindanao shall be parcelled out in small sections to poor homesteaders. Powerful American interests are seeking to persuade our Congress to compel the Filipinos to change their land laws so that these interests may secure great estates of a million *hectares*. The Filipinos believe these men are trying to rob the poor Filipinos and give their land to rich Americans.

Today, the Filipinos hear a voice from Russia, saying, "These whites will never raise your wages, nor shorten your hours, nor give you land of their own accord. Only by unionizing and strikes and confiscation can you improve your condition. Labor never gained anything except what it fought for. Christians do not practice what they preach." We must prove that they do.

And the third thing which seems to the Filipino people to contradict what we preach is the threat that after all these years of promises we have almost decided never to grant them their independence. The question as to when it would be best for the Filipinos to have independence is not a moral or religious issue, but a question

for careful scientific investigation. But there is one thing which I do wish to oppose, and which we should all oppose, and that is the blatant, shameless effrontery to morality and to Christ in saying, "Though we promised you independence, we have decided to break our promise—the one and only reason is rubber; rubber just in the nick of time!" This is forgetting the idealism of the last thirty years and prostituting our country to greed; this is what I cannot see done and remain silent.

Every class in current events in the high schools of the Philippines is so livid with denunciation and bitterness that no American teacher wants to teach that subject.

Today, this evening—it is morning in the Philippine Islands—almost exactly at this hour, almost exactly at this minute thirty-one years ago, Jose Risal, the great martyr hero of the Philippine Islands, was led out in Bogumbayan field and shot. It is their national holiday, and at this moment millions of Filipinos from one end of those Islands to the other are repeating with tears in their eyes this prayer:

"Almighty God, Father of all nations, fountain of all strength and mercy, we, Thy people, come unto Thee in this hour of distress. Do Thou pour out Thy holy comfort upon our afflicted souls. We entreat Thee, most gracious Father, stay Thou the hands that would smite our liberties. Send forth Thy spirit to Thy rulers across the sea and so touch their hearts and quicken their sense of justice that they may in honor keep their promise to us. Do not let the covetous designs of a few interests prevail in the councils of the sovereign nation nor sway its noble purposes towards our country."

And today, as we hold this conference here, in the Philippine Islands there is being held another conference of some three hundred Filipino students on Baguio Mountain. Last night a year ago, I was saying to that conference:

"There is but one touch needed to make this nation great in character and religion. Let it be the conviction of you students that God calls to a magnificent service in the Orient and to the world. If you three hundred men will link your passion to Christ, you shall set the Philippines on fire and the Philippines shall save Asia for Christ."

And as I said these words and looked into their black eyes, I saw flashing there the answer which some of them made to me later:

"You are an American. While you talk this idealism to us, some of your countrymen are seeking to rob us of our lands. Many treat us with racial condescension. They are deceiving us about our ever receiving our independence. Your picture for us is beautiful,

but your own America is now digging the grave of our hopes. Go back and convert your own nation."

I have returned—this time a missionary to my own countrymen —to beg all of them to purge themselves of racial prejudice and greed, and to reassure the Filipinos that our sacred promises to them shall be kept, so that our acts may demonstrate what we mean when we ask them and Asia to follow Jesus Christ. Until we convince the Filipinos that our friendship is unselfish and sincere, American missionaries will find it difficult to persuade the Filipinos to listen to what they preach. What America does in the Philippines in the next ten years will have great bearing on friendly relations and the cause of Christ in the Orient.

Hundreds of you have come here to decide whether God calls you to the foreign field. I think He wants people there with certain particular qualities and does not want those who lack those qualities. I think you can test yourselves by these questions, raised in what I have said today. First, is your heart burning with a passion for Jesus Christ, so that one burning heart will set another on fire? Second, can you, do you, in America, treat people of all races absolutely on a level as brothers? Third, will you, do you now, stand for the uncompromising standards of Christ in the treatment of the poor and oppressed? Fourth, will you, do you now, demand that your government shall be Christian in all its relationships with other peoples? For I have come to feel that the mighty demand of this age upon missionaries is that they shall be statesmen as well as preachers, speaking in the name of Christ, not only to other nations, but to our own nation, clear visioned and unafraid. If you do stand with Christ in these three matters—racial, economic, international —and if your heart burns within you for Christ's kingdom to come, He needs you out there where awful issues are being decided with dizzy and terrifying rapidity.

TAKING CHRIST TO CHINA AND FINDING HIM THERE

MILDRED WELCH

IN the Gospel according to Matthew, at the end of the Sermon on the Mount, are these words:

"And it came to pass that when Jesus had ended these sayings, the people were astonished at His doctrine for He spoke as one having authority and not as the scribes."

A little later in the same book, I think it is in the twenty-third chapter, Jesus Christ Himself tells what He thinks of the scribes: "They sit in Moses' seat," He said. "All things whatsoever they command you to observe, these observe and do; but do not after their works, for they say and do not, for they bind heavy burdens and grievous to be borne and lay them on men's shoulders, but they themselves do not move them with a finger."

How was it that the Jews recognized in Jesus Christ an authority that was different from the words and the practices of the scribes? It was not because Jesus Christ was backed with military or political forces. He might have had those, but He chose another way and a better one. No, His only backing came from twelve unlearned disciples who failed Him when He needed them most, and when one of those disciples raised a sword in His defense, He bade him put his sword away.

It was not because Jesus Christ was a Jew and had a certain prestige in speaking to His own people. We find Him repeatedly warning His people against the hollowness of their Jewish laws and customs. We find Him warning them to transcend their nationalistic bondage, and some of His most priceless teachings were those He gave the people not of His nationality and not of His faith.

It was not because Jesus Christ was a representative or a part of an institution. He was the One greater than the temple. It was not because Jesus Christ was particularly learned, as the saying goes, or skilled. He was a carpenter, and His title, the title He used constantly, was "Son of Man." It was not because He used cheap

bait to attract His people or cheap sensational methods to interest them.

Matthew says again, after recounting the temptations: "After these things Jesus went forth teaching, saying, 'Repent, for the Kingdom of Heaven is at hand.'" And a little later he says: "Jesus went into all of Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of diseases."

No, He used no cheap sensational methods. And finally, the Jews knew that Jesus Christ was a man with authority, that He did not speak as the scribes because He was a doer of the Word. No teaching but He practiced it, no goal put before His followers but He strove Himself to reach it, had already attained it, and that, my friends, is the how and the why and the what of making Him known today.

In so far as we follow Jesus' way, we can make Him known. In so far as we really try some other methods, we fail and fail dismally. It is not by political or military force that we make the Lord Christ known; it is in spite of these forces, and I believe them always to be insurmountable barriers to making Him known.

It is not by virtue of our Occidental prestige that we make Him known. That prestige, I think, has gone down considerably in the last few years in the Orient. It is no longer so great an honor to be a citizen of an Occidental nation since the Great War. It is not because of our institutions—and I do not belittle them—our hospitals and our schools and our churches, for I consider them to be only tools and instruments for making Him known and not ends in themselves. In some places, I think that we have sometimes tried to make them ends in themselves.

It is not because we are particularly skilled or because we are specialists. I used to think that what China wanted and needed was specialists and experts in all lines, experts in the fields of science and medicine and teaching, so that these experts could go into her country and help her to raise the standards among her people. I had some very elevated ideas of the things I was going to do in my own line of work when I went to China. When I began to know her people I began getting humble and I have been getting more humble ever since. Learning, again, must be used only as an instrument in making the Lord Christ known; it is not an end in itself.

And again, we cannot make Him known by a great show of institutions, a great many courses offered in our colleges and schools. We cannot make Him known by using any sensational methods. I

will confess there was a time when I thought that perhaps we had to begin by dazzling and amazing the people of China with a great show. I had a group of students, non-Christian girls, from a government school, who used to come to me two or three times a week for New Testament lessons. I taught them in English. Very simple versions, they were, of the New Testament. I thought it was an excellent scheme. They wanted the English and I would somehow inject a little Bible along with the English.

At the end of every hour I used to pray in Chinese, and the prayers at least were real. There came a day when at the end of the lesson the girls didn't get up to go as usual. I was puzzled until after some nudging their spokesman arose and said, "Please, teacher, you forgot to pray."

They stood and bowed their heads as we prayed. I thought then that they were after the real thing. They were after it even as we in this country are after the real thing and, in general, the things that are the most real to us are the most real to them. An Oriental is as swift to see the difference between the real and the superficial, or between the real and the instrumental, as we are.

Finally, we may speak with authority if we will practice what we preach; that is, if we incarnate Christ in our lives. We fail in so far as we fail to practice what we preach, in so far as by our deeds we let the people know that the Lord Christ does not dwell within us.

There is a story told of an Englishman who went, I believe, to a little village in India, away from his comrades of his own country. He had no official support from any board, but he went to this little village and lived among the people of that village and did what he could for and with them. He died there and was buried. Years later a missionary came to that same village, preaching, as he thought, for the first time, the gospel of Jesus Christ. As he talked to the people about the love of Christ and His teachings and His work, their faces lighted up and finally a man got up and bowed his head and said, "Sir, we knew this Jesus Christ. He lived among us and He was just what you said." He led the missionary out to the cemetery to the grave of their friend. That is what I mean by incarnation.

The non-Christian practices of so-called Christian governments and the non-Christian practices of so-called Christian westerners in China today belie our preaching and our teaching. It is against that unchristian conduct that the anti-Christian movement has been directed. I have never seen on any anti-Christian poster anything against the character and the teachings of Jesus Christ. How do

we make Him known? We make Him known as our life reflects His life and we fail when by our practices we turn our backs on Him.

There is no such thing as an office hour on the mission field. Nicodemus came to the Lord Christ at night and if Jesus Christ had been an observer of office hours, Nicodemus would have been turned away. Our Nicodemuses come to us by night, they come to us sometimes when we would rest or pray or play or eat. If we consider the missionary job our work, we shall probably turn them away. If the missionary job is our life, we will welcome those opportunities as divine and treat them as such.

A Chinese told me, after I had been living there for some time, that it does not take them two weeks to size up us foreigners. We don't have to know their language; we don't have to know their customs. They can tell what manner of men and women we are by the very way we walk, the way in which we brush against people on the street, the expressions that cross our faces. That is a very natural and a very challenging thing.

Then again, there is the language. Knowledge of the language and the customs of China is most important, but after all, even knowledge of language and customs is only a tool and an instrument to be used for making Him known.

You go over there sometimes thinking that you are going to a special job for which you are specially trained. You have been in college somewhere, you have taken certain courses, you think you know just exactly where you are going to be and what you are going to do. You get over there and sometimes you are sent to a city that you never dreamed of, to do a task for which you feel absolutely unfitted, and you take that nice little bit of training that you have so prized and you put it on a shelf and lay it aside and begin life all over again.

Then, there comes a time when you have built up a nice piece of work. You have developed an institution of which you are proud. There comes an anti-foreign movement or an anti-Christian movement and the work that you have done is smashed and there goes your institution and your pride. Then you are stripped of pride and learning and you come face to face with a great reality and you know it is up to you, as an individual, to make Him known and that it depends on what is inside your heart and inside your mind and in your actions whether you make Him known or not. It becomes an intensely individual matter.

We were holding annual conferences in Shensi just a year ago

with our Bishop from Peking. He was meeting with some of the native and foreign leaders in our living-room. They were discussing the problems of the coming year and things were looking a little bit blue. Finally, as they were sitting there, thinking and talking together, one of our oldest and finest Chinese Christians stood up with the light of God in his face. He said, "After all, Bishop, what can they do to us? They can kill us. They can destroy our institutions, but that is not destroying Christianity. Christianity is in our hearts and in our minds. It can never be destroyed."

There was a man who knew and he believed. He had founded his belief on a rock. It is as we have Jesus Christ in our minds and in our hearts that we can make Him known and no other way. There can be no camouflage, no cheating the people. They know whether you have Him within you or not, and it is a hopeless task to try to pretend you have something when you do not have it.

I should like to see the walls that surround our compounds torn down—walls that are physical and walls that are aristocratic and walls that are nationalistic. I should like to see our gunboats sent home and our soldiers and marines recalled from Chinese cities. I believe they are a source of confusion in our standards and in our minds.

It was George Francis Train who said a generation ago to the English people that if they wanted to send guns to shoot the Chinese and missionaries to convert them, they should send them on separate boats. If they sent them on the same boat they were apt to create some confusion in the minds of the Chinese. They have created more than confusion in the Chinese mind, more than confusion in our own minds.

I should like to see our western countries give up their extra-territorial rights in order that we may go back to live on the same basis as the people to whom we go and whom we want to help. I should like to see us go back to China on Chinese invitation and by Chinese appointment, not to positions of great responsibility or power, but as advisors and as friends to the Chinese people. I think that in that rôle we would be welcome. After all, that is the rôle of Christ. Christ moved among His people as a friend, not in any position of great power or authority.

Finally, I should like to see our country, our Church, our God, represented in that country by our finest young people, those who are best equipped mentally and physically and spiritually. Again I have to make a confession: I didn't always think it important to emphasize the spiritual part of missions. I have found in the four

and a half years over there that there are at least two things indispensable to missionary work: one is a sense of humor and the other is a sense of God.

There is a great deal being said these days about the missionary who goes over and loses his identity as a missionary because he has become somehow merged in the ideals and aspirations and the lives of the nationals to whom he has gone. I say to you tonight that in my opinion a missionary has no business in the foreign field on any other basis. We are not worthy of the God whom we represent, or the people to whom we go, unless we are willing to lose our identity in the lives of others. The Lord Christ said that those who would lose their lives for His sake would find them. Would not the corollary of that be that those who would lose their indentity for His sake would find it in identity with a great people and a common good?

Missionary service promises us many things. The promises include poverty. None of us get very rich. It promises us loneliness. In some cases it promises us danger and illness. Sometimes it is monotonous, but only because we make it so. But it promises us beauty and it promises us satisfaction and it promises us peace, if we go on the right basis.

People talk a lot about the dirt of China as if there was no dirt in our city streets. But there is beauty there. Personally, I have been homesick for the mountains and the valleys of China, for sunset skies reflected in a thousand ricefields. I have been homesick for the Chinese people whom I know to be loyal and courteous and courageous and just and generous of heart and mind.

Finally, I would like to say this to you: You think you are going over to make Him known. That is good. Let me tell you that you will find they will make Him known to you also. You go to take Him and you find Him there.

ADVENTURES IN THE MIND OF LATIN AMERICA

John A. Mackay

It has been my lot to endeavor to make Christ known in that great region of the earth commonly known as South America. Had I been free to choose my own subject I should have preferred to present in a purely objective manner the situation in South America as I see it. I would speak about the significance of South America in the world today, say something about its relations with North America, and in particular give you some information about its relation to Christianity and to Christ. I want, however, to conform, as far as possible, to the object that was in the minds of those who fixed the topic of this meeting. Let me then indicate to you in what way and by what methods I have endeavored to make Christ known in South America.

And yet I feel I must pause a moment. I feel that to begin to speak about South America is to speak about something which lacks substantiality in the consciousness of most people in North America. It is my firm opinion that those South American lands are much less known and much less understood in North America than are the great lands of the Orient. I have found, moreover, a rooted prejudice, and in some cases a well-grounded prejudice, against the operations of evangelical Christianity in South America. I have even come in contact with people who consider that nobody can be interested in carrying evangelical Christianity to South America without being an impertinent meddler or a fanatical anti-Romanist.

Let me endeavor to give you some background for what I should like to say. What I consider to be the most significent fact about contemporary South America is this: South America is developing at the present time what might be called an ecumenical and even a Messianic consciousness. What do I mean? South America is coming increasingly to a new sense of humanity and of human values. Especially since the Great War, South America begins to feel that a destiny awaits her. What kind of a destiny? It is not the destiny of imperial power, whether the power of armaments or of

money. It is the destiny of making possible a world brotherhood within her ample borders.

Here are some of the facts. There is a phrase which for us is the symbol of distance: "From China to Peru." At the present time China and Peru have met, for South America has thrown open its arms to China. One of the most beautiful monuments in the city of Lima is one erected a few years ago by the large and increasingly respectable Chinese colony in Peru. The late-lamented librarian of the University of St. Marks, Lima, the oldest university on this continent, was the son of a Chinese father and a Peruvian mother. The most distinguished lady writer in Peru today has Chinese blood in her veins. Cross the continent to Brazil, that gigantic country greater in territorial immensity than the United States. I happened to be in Sao Paulo, Brazil, last year. My visit coincided with that of a former general secretary of the Y.M.C.A. in Tokyo. Why was he visiting Brazil? Because an increasing number of Japanese were immigrating to that country. Seventy thousand have entered Brazil in the last few years; fifty thousand are found in the great coffee state of Sao Paulo alone. During my brief visit three ships arrived in the harbor of Rio de Janeiro with twelve hundred Japanese immigrants. The color-problem is there too. How is Brazil solving it? An American sociologist who visits South America from time to time has said that every time he visits Bahia, in the north of Brazil, the population seems to be whiter. In other words, the colored race is being absorbed into the white Iberian stock.

Let us go south to the Argentine. One of the greatest utterances by any of the statesmen on this continent is that of an Argentine president. You will remember that a North American president said, "America for Americans." The Argentine president put it otherwise, "America for Humanity," a phrase which has become the pole-star of Argentine's aspiration. Go to Buenos Aires and take up that city's great dailies. You cannot look at them even cursorily without being impressed with the ecumenical, the international, sense of those papers. I have no less authority than that of Mr. Karl Bickel, the president of the Associated Press of America, for the statement that four times more international news appears in *La Nacion* and *La Prensa* of Buenes Aires than appears in either the *London Times* or the *New York Times*. In the course of this year the presidents of two Argentine universities wrote books in which they expressed the desire that South America should be privileged to realize some of the unrealized ideals of European civilization and religion.

That affords the background for what I should like to say. Let me now formulate three principles that have guided me in my own approach to the spiritual problem of South America. In the first place, *I have endeavored to nationalize my approach.* After the privilege of a short visit to the South American countries I went to Spain. I had realized during my brief visit to South America that my only chance of being able to make my Lord Christ known in that continent would be by getting the foreignness, the Scotchness, out of me—the mere Scotchness—as soon as possible. In Spain I tried to do it. In Madrid I had the privilege of living in a residence for students. I came to love these young men. I developed a passion for Spain and for all things Spanish. When I returned to Peru it was quite clear to me that the educational work I had in mind must follow two principles: Spanish must be made the chief medium of instruction, and our work would have to conform in every way possible to national standards. We did it. In that way we were able to influence national education as we could not have done if we had merely planted an exotic school in the city of Lima; and today, after only ten or eleven years, that school has made a place for itself in the national life, and become a moulder of Christian thought.

But in another way also did I try to nationalize my approach. I longed to get inside the intellectual life of Peru. Those who know Latin America will agree with me that intellectual circles on that continent are very exclusive. Fortunately, while in Spain I had made the acquaintance of a great Spanish writer, Unamuno. That man has influenced my thinking more than any contemporary writer. I read an essay on his personality and work before the University of Lima. The mere fact that a *Gringo*—a mere Scotchman—should be interested in Spain and in Unamuno, was enough. They began to take me to their hearts. I was introduced into a literary club in Lima and from that day till I left Peru two years ago I never experienced what it was to be considered a mere foreigner. In 1925 it was my privilege to be called to two chairs of philosophy in the old university of St. Marks. One of the most remarkable experiences in my life was this: The University of St. Marks in Lima had been noted for years for its atheism and anti-Christian thought. The last lecture in our metaphysics course was on the Idea of God. A greater number of students were present than had been present on any day of the session. After I had spoken of God as a regulative idea for thought and a constituent fact of experience, I endeavored to set forth the significance of Christ in a world view. A few moments of intense silence were followed by a great burst of

approbation. I never felt so humbled. Why? Because I believed that Jesus Christ had at least become for those young men an object worthy of their deepest thought and a possible clue to the meaning of Reality. I ought to have said that during the session I gave three options for essays in this class and two-thirds of the members chose the subject, *The Metaphysics of Religious Experience.* Some of them consulted Hasting's *Encyclopædia of Ethics,* which had been introduced by the Chinese Librarian of whom I spoke. Others consulted that epoch-making book, *The Idea of the Holy,* by the German theologian Otto, a Spanish translation of which appeared almost simultaneously with the English translation.

In the second place, *I have endeavored to present that view of Christ that national needs most require.* What is the problem, the real religious problem, of South America? It is the absolute divorce that has existed between religion and morality. How shall we present a view of Christ that will bring religion and morality together and bridge the gulf?

The view of Christ that South America has had hitherto has been ethically ineffective. South America has had, in fact, two traditional views of Christ. It has seen the Spanish Christ, the tragic figure classically painted by Velazquez in a picture which appears in the great museum at Madrid. That Christ is the symbol of pure tragedy, the victim of fate, a figure that evokes naught but compassion. Thirty or forty years ago, Renan's *Life of Christ* made Jesus a being of flesh and blood for South American readers. But it was only an esthetic Christ they saw, a Carpenter garlanded with Galilean lilies. This esthetic Christ produced no moral transformations.

I realized one evening in the Literary Club the kind of view of Christ South America really needed. A man who has since been a Peruvian diplomat made the remark, "I like to see a picture of Christ, but of that Christ who took the whip of small cords and drove the merchants out of the temple." I never forgot that.

Not long afterwards a movement broke out in the University of Lima led by one of the most remarkable young men it has been my privilege to know, a young prophet who has recently been in the United States. That young man discovered a human passion. The Christ who appealed to him was the Christ of the whip, the Christ who anathematized the Pharisees, the Christ of the Sermon on the Mount. South America's great need is a sense of sin, and it is only that Christ who can give it.

In the third place, *I have endeavored to allow Jesus Christ to speak for Himself,* freeing Him from the grave-clothes of traditional

trappings. Here is another religious problem of South America: To convince the people and especially the young men of South America that religion is not identified with dogma and with ritual. In view of that fact, I have endeavored with many of my colleagues to give an open-air sense of religion and of Christianity to the young men with whom I have had the privilege of working. We have endeavored to get them out of the city into camps, into the most beautiful regions of that great continent, and there, while living with them in the closest companionship, we begin to speak to them of the deepest things in our lives and of what we believe about Jesus Christ.

I had such an experience last February in Chile. After a week's wanderings among the beautiful lakes of Southern Chile, after we had lain together on haystacks, and passed the night in a railway wagon, we came to the camping grounds, and I was no longer the official lecturer, but the friend. The first address was on friendship and the last addresses were on Christ, the great Friend. They allowed me to say what I liked about religion.

Last of all we have tried in South America to present Christ without any form or rite whatsoever, because we have proved that merely to sing or to pray vocally, or to hold a meeting, in any sanctified places—let me use the word, after having weighed it—would be to damn our cause with the great majority of South American students in their first contact with religion. So what have we done? We have presented Christ without any rite beyond the simple rite of silence before and after meeting. This we do not regard as a final solution for the problem raised by worship, but we do believe that we must convince the youth of South America that Jesus Christ can speak for Himself without being presented in any traditional trappings.

What about the future? Who can tell? Will it be Catholicism? Will it be Protestanism, or some new form? I can't tell, but I do know this, that there are evidences of a new interest in Christ among the educated classes of South America.

Just two months ago an epoch-making book was written by the rector of the University of Buenos Aires. On what subject? He entitled it, *The Invisible Christ.* For the first time in Latin American literature a first-line literary man has written on the Christ. And what has he said? When his interlocutor asked him, "Are you a Catholic then?" he said, "No."

"Are you a Theosophist?"

He said, "No."

"Are you a Protestant?"

He said, "No."

"Then what can you be?"

"If you must give me a name, call me a plain Christian."

And how does this distinguished Argentine define the word Christian? He says it in these beautiful terms, "A Christian is a man in whom the invisible Christ of souls creates a Bethlehem for His birth and a Calvary for His resurrection." In other words, a Christian is a man in whom the living Christ becomes incarnate; Christianity shows itself in a passion for God and for men.

Students of North America, it is fourteen years since I last had the privilege of attending one of these conventions. It may be fourteen years before I attend another, but I want to leave this with you: Get to know your South American brethren better. They want to know you. Let me affirm that there is absolutely nothing in the heart of South America against the North American people. They want to know you. They want to be understood by you, and they want to share with you the destiny that they see looming ahead of this great American continent. A home for heroes shall it be? Join with them in making it a home for a redeemed humanity, the home of men in whom Christ has found a Bethlehem for His birth and a Calvary for His resurrection.

DISCOVERING THE BEST IN INDIA

JOYCE EDWARDS

I CONSIDER it a great privilege to have the opportunity of speaking to you because you are interested in India. I wish to tell you something of that country and the problems that you face when you go to India. In India there are a great many varieties of people, a great many differences of language, a great many cultures and civilizations, but the whole of life really centers around one conception, that is, religion. Through the last forty centuries we have thought on the great question of religion. We have brooded over it. We have tried to find the truth and all through the centuries the human mind in the Orient has tried to find what God is, what truth is, and what are the greater implications of humanity.

There are in India at present something like 216,000,000 Hindus, about 68,000,000 Mohammedans, 11,000,000 Buddhists, 5,000,000 Christians, and in every one of these various religions that these great populations represent, an attempt has been made to find the truth, the same truth that you here in the West are trying to find.

We have all the time turned our eyes towards realism, towards reality, and tried to touch it at some point. But somehow or other in Palestine there is found an appreciation of the truth that we of India have missed. In our philosophies we have the conception of the one God, of the three Gods of it, and of the so-many Gods that you can't count them, and all these various ways of thinking have represented various philosophies of life. Yet, somehow or other, we have missed this one Christ, though we have had glimpses of Him.

Missionaries sometimes go to India with the idea that any man who has accepted Christianity, anyone who has confessed himself to be a Christian, or happens to be born in a Christian home, is by that very fact a Christian. As I see it, as I face life, it seems to me that Christianity is alive and that everyone is in the process of becoming a Christian. At no period of our life are we a finished product. The moment we face life with this outlook, we will be the last persons to go to a country like India saying that we have the whole truth, that we have seen the whole of life, that we are com-

pletely Christian. Wherever one goes he will be meeting a people who have thought over religion for forty centuries, and if he tells them that he has the whole truth, you can rest assured that he is not likely to be taken at his word.

What I am attempting to say is that when a missionary goes to India, he ought to go with a spirit of humility, the same spirit that today marks some of the sayings of Rabindranath Tagore. One of the characteristic sentences from his lips is, "I am trying to find the truth." You turn to the other great Indian character, Mahatma Gandhi, and he says, "I am experimenting with truth." You go to other characters that are great in human history, at any rate in the history of India, and there is not a single one of them who ever says that he has the whole truth, because he knows that truth is something that the world as a whole should unite hands on, and when we all join hands together, we will be able to see the larger truth and the greater vision that is yet to come and that is yet to unite the whole world. It is that truth that we are all attempting to find.

You should go with an attitude of sympathy, an attitude of trying to discover values, and trying to share with others the experiences that you have found and written into your own spiritual life, that which you have actually found and experienced, the vision of Jesus you have actually had. It is this and this alone that we wish you to share with us and we shall also wish to share with you. This, therefore, makes it evident that the outward forms, the outward ceremonies, the outward dogmas, or all the various things that have somehow or other been evolved in the West because of certain geographical and cultural conditions, are not that which is needed.

When you deal with the marriage question and the caste system and all the various customs and traditions we have there, you must view them with this question in mind: Were these customs evolved in human history as an attempt at a solution of a problem, or were they thrust upon the people and are they bound down by them? A revaluation of the whole situation is required.

Sometimes we did not get a chance to make a new adjustment and consequently some of these customs became static. They are not to be revered because they come from ancient times, or because in the process of evolution they were discovered by a people. A new attitude of mind is required among us to make us see where we have gone wrong, where we are going astray and falling short of the greater truth.

We are bound to have a great deal of sympathy with the culture and civilization and art of the people. When we have this outlook

on life, only then will we be able to touch life. Not only can we touch the political, social, and religious aspects of life, but all the aspects of life can be touched. You can do that only when you get to the very bottom of things. As Stanley Jones says, "I came here to teach, but I stay to learn." It is that attitude of mind that will get you in touch with some of the greatest minds in India.

It was my misfortune to meet a missionary who after thirty years of service said he had found nothing in India of which he could be proud. What was the trouble? The trouble was this: He went out with the idea that he had the whole truth. He tried to thrust that truth upon the people (the measure of success he achieved is not in point for discussion), but this outlook made him misjudge India, and finally he came back after thirty years of life and said he had found nothing in India of which he could be proud.

Those of you who are familiar with Stanley Jones' *Christ of the Indian Road,* know what he has found and the attitude he has towards life. A man like Stanley Jones goes to Mahatma Gandhi and lo and behold! a supposedly non-Christian, says "Go and live Christ." The one who is experimenting with truth and teaching the Bible in a Hindu college, says, "Go and live Christ," because evidently he has caught something of the vision and truth embodied in the life of Christ and he has seen that truth, and consequently he says, "Go and live Christ."

Furthermore, there is another aspect of the situation that it seems to me should be brought out, and that is what John said when he saw Jesus. John the Baptist was a great man during that period, but when Christ came upon the scene, he recognized in Jesus a greater Man, a Man who had the greater truth, a Man whose shoelaces he was not worthy to untie. He saw that he was baptizing with water, but the One coming after would be baptizing with the Holy Ghost and he said, "I must decrease and He must increase." Now in this little saying, " I must decrease and He must increasee," lies the crux of the whole situation.

The missionary who goes to India saying, "I am going to the people to share with them my own experience and learn something of the truth they themselves have," is the type of missionary who will reach the level of the people and identify himself with the people in their trouble and sorrow and affliction, and also in the height of their glory. It is such a man who will say: "During my lifetime I desire to enable them to come to a place where in the future the missionary will not be needed."

It is surprising in a number of sections, in spite of the fact that missionaries have made such a big sacrifice, left their country and put in a lot of money, that the opinion of the Indian people should be, "Why, it is a big business! The people come and go, and the children come, and the children's children. This must be in some way connected with a foreign government."

Now then, the effort of the missionary should be to get away from this kind of a situation. Every time there is a great moral issue in our political life or social life, it is for our Christian organizations to come forward and express their opinion on the question as to what ought to be done about it and not be silent. Life is a whole. It is not to be divided into compartments, this much of religion, that much of social life, and that much of politics. It is a unity, and if you touch it at any point, you must touch it at all points. If we are to carry out faithfully the Gospel of Jesus Christ, if there is a law which is degrading and bad for the people, it is for the Christian organizations to come forward and declare that it is wrong, and when our Christian organizations do this, it is only then that our other brethren will cease to suspect us of having our sympathies with the people who do wrong to the country. It is only right, because in the search for truth and in trying to achieve the truth, it is our duty to say in very clear terms when an injustice has been done, when a wrong has been committed, when opium has been thrust upon the people against their will, or armies sent out against their will. The missionary organizations are not the only organizations who should say this. There are the reformers in the country, the Indian Christians expressing their opinion, and it is only then that India will begin to think that, after all, Christianity is not one of the religions that comes to divide and separate, but that it comes to unite.

In India we have practically all the religions of the world. We have seven hundred different languages in India. We have hundreds of castes and customs, and so forth. Are we to introduce into this complex situation another divisive factor and separate people further, or are we to bring Christianity to the people and enable them to see the vital issues of life and show them Christianity is something that unites all the people? It must be the common effort of the people to find the truth and all those who are on the way to finding the truth must all be going to the same goal. It is the unity of the goal and of the purpose that will finally unite us. It is this that today is beginning to unite us, and it is this that is making us conscious more than ever of the greater religion that is to be.

DISCUSSION

THE TEST OF TRUTH

Question: Since we assume that we have the truth, what way have we of proving it?

Dr. Niebuhr: I think there is a way of putting what you have said in stronger terms. I say Christianity is true, but Christianity hasn't produced a Christian civilization, how then can you prove it is true? I should answer this; I personally believe that Christianity is the ultimate religion. I will, however, leave that to the processes of history. I am not going to be so sophisticated as to say, after having seen the truth, that I have no business to propagate it because somebody else has seen the truth and his truth is as good as my truth. That resolves us into an absolute nihilism and you will never have any kind of a united world, or agreement on values.

The best I can say is this,—I believe Christianity is true, not only in terms of the personality of Jesus, but philosophically. To me Buddhism is the only religion you can really compare with Christianity because Confucianism is hardly religion, but a high ethic. Buddhism is a world-denying faith and Christianity is a world- or life-affirming faith which has resolved the eternal problem of existence by the paradox of self-assertion through self-denial. To me, that is absolute. I will admit I am looking at it from a certain perspective and from a certain angle, and I am probably not getting the whole truth. When I say absolute, I may tell that to somebody in the Orient and he will say, "That is true, but look here, you didn't see this part of it that I have seen." In that case I am confident enough to proclaim the truth, as I see it, but I am humble enough to see the aspect of the other man. Then we will finally arrive at a truth. I cannot tell you anything else but what I have seen as the truth. I have to leave it to the processes of history to validate it. One of the worst things about the Christian enterprise is that people are afraid to let the truth venture out into the world. They want it guarded by all sorts of special sanctions and protections. You know that all the frantic orthodoxies are a method of obscuring skepticism.

WHAT CAN BE ACCEPTED IN OTHER RELIGIONS?

Question: When we go to foreign countries as missionaries to share with them the message of Jesus Christ, just how far can we accept what we find in other religions?

Dr. Niebuhr: There is no absolute answer to that question. I say we ought to accept truth where we find it. There are certain aspects of truth in the higher ethnic faiths. I think particularly, for instance, of Confucianism. It can be compared with Stoicism. Take the relationship between the early Christian church and Stoicism. This is a good illustration because it shows the dangers and the advantages of accepting these things. Christianity incorporated Stoic ethics in the gospel to such an extent that today the average person is much more Stoic than he is Christian in his ethics. Theodore Roosevelt confessed to being a good Christian and he always said, "I want to stand for my rights and I want the other man to stand for his rights." That wasn't Christianity; that was Stoicism and it is highly respectable. Christianity stands for a mutual sacrifice of rights. That is something that you don't altogether believe in and I don't, although I wish I did. I don't believe I have ever practiced it. Altogether, Christianity proposes no careful separation of rights from rights, but that I should sacrifice my rights for your rights, which is a foolish thing until it is validated by your sacrificing your rights for my rights.

That is the Christian ethic. It appears in the Gospels again and again. But western Christianity has accepted Stoic ethics. There is truth in it and there is *real* truth in it. But I don't think that was quite as high a truth as you found in the Gospel itself. I can imagine that again and again there will be aspects of truth that we discover in the ethnic religions that we will, for the time being, accept. Whether we want it or not it will be accepted in those parts of the world, finally perhaps to be refined by the slow mills of God and the process of history until a truer truth is found.

ARE MISSIONS JUSTIFIABLE?

Question: What is the difference between sharing, propaganda, and proselytism?

Question: What is the justification of missions?

Reply: One race or one people can show only partial aspects of Christ. Different peoples have different intellectual attitudes and interpretations of life, so missionaries can take two things to other peoples: (1) The Bible in their own language that they may find their own Christ in the Scriptures in their own thought forms. (2) A vital Christian experience of Christ.

Love for people is basic as missionary motive, for only through love for people can we have and express love of and for Christ. The essential thing is to help people, and we are justified in joining forces with any people who wish to help, regardless of religion or affiliation. However, those who are usually doing the most for others are the people motivated by Jesus Christ, who are dominated by Him in their own lives. For those who have the experience of Christ in their own lives, and who have seen the stark need, there is no problem, it is settled; they must give their lives in service. Christ

is essential to man because it is only through the personal experience of knowing Christ that one can have a communion with a Christ-like God.

Question: Shouldn't we only establish missions where we are wanted? Is it nations or communities who do not want us?

Reply: On what basis, then, did Paul make his missionary journeys? If he was wanted, why was he imprisoned?

Question: Is it not better to train the nationals and let them be missionaries in their own countries as they understand situations better?

Question: Should we keep our mission force at home and use it to Christianize America?

Question: How can we possibly work out a policy for the modern missionary movement when there is so much questioning and lack of conviction in the religious experience of our own American students? What message have they to carry to others?

Question: Has western civilization proved itself worthy to share the Gospel of love with all the world?

Reply: It is not western civilization which spreads Christianity. It is an inner group.

Question: In what do the liabilities of western civilization consist?

Question: What has western civilization to offer Christianity? What part of it contributes to an interpretation of the Christian message?

Question: Aren't there places where western civilization is desired, but not Christianity? (Reference to Turkey—the volume, *Voices from the Near East.*)

Question: What are the missionaries really trying to do?

Replies: (1) Proving the superiority of Christianity to other religions. (2) Expressing the mind of Christ. (3) Sharing their lives with people. (4) Helping them to realize the supremacy of Love, God as a loving Father, and Brotherhood in practical relations, such as medical work, engineering, education, etc. (5) Helping to make ourselves really Christian by eliminating race prejudice. (6) Developing capable leaders in these other countries.

Question: What standards should we apply in establishing our mission work?

Reply: Culture is that distinctive background which modifies one's educational thought-processes. The missionary must be truly "re-born" in the country to which he goes—spiritually and otherwise—absorbing the native psychology and philosophy. It isn't so much what cultural traits one takes, as the love of Christ and the love of the people. The adequacy of our spiritual message has not kept abreast of our mechanical inventions which are being introduced abroad. Let the nationals accept what part of the culture they will. Don't force it on them. We are getting away from nationalism through travel, the radio, the press. People object to our liabilities, not the heart of our Christian message. A business firm studies to rid itself of its

liabilities. We must not spend too much time on the negative phase. We must build up our assets. And we must determine whether we are missionaries of a culture or of a Gospel.

Question: Is there no justifiable way to go abroad to other peoples and help them with education, hospitals, etc., without introducing them to Christ? Provided a missionary has lived as best he can as Christ would, how can he do more than that?

Reply: It is agreed by all that western Christians are justified in going to other countries and living as much like Christ as they can. But there is difference of opinion as to whether they have a right to go any further. Missions have been "chucked" by the American students because they consider them guilty of unfounded propaganda. This misconception must be changed, so that the stigma of missions as selfish and improper propaganda is removed. If you are my friend, I have a right to introduce you to another friend of mine. Is this not the same problem as that involved in introducing others to Christ?

Question: Would it not be sufficient if we were good, did good, and left Christ to speak for Himself? Is propaganda justifiable?

Reply: Some feel strongly that the movement must avoid every element of a propagandist movement. Others insist that propaganda is proper if the thing propagated is good.

Question: What are the fundamental motives of Christian missions?

Replies: (1) Sharing the Spirit of Jesus Christ. (2) Loyalty to the will of God. (3) Meeting human need. Love expressing itself in practical ways according to the need encountered. (4) The aim is not primarily to preach Christianity—but the development of human life to its best. (5) Christianity is not all from Christ. It is Christ plus older and later ideas and traditions. Christ was a person who lived to help others—physically and spiritually. Christ's adaptability to all humanity is a proof of His universality.

Question: If we can share the spirit of Jesus with others, have we the right to share the theological interpretations elaborated in western civilization?

Question: What is the basis of brotherhood? Is there any difference between Christian brotherhood and any other kind of brotherhood?

Reply: I once heard a chap say, "I don't like that fellow, but I suppose as a Christian I owe him brotherly-love." Is Christian love and other love something different? If it is, you had better get the other kind. I mean, if it is labelled "Christian" and is something offensive or condescending, it is not real love. It is most necessary to divest yourself of ulterior motives, and if you approach a foreign student and your main purpose is not to love him and serve him, but simply to get him to join your church, he is going to discover what you are after very soon, and pretty soon he will grow cold. I do not think Jesus met people just to get them to join His organization. I think He met them because He loved them.

Question: Would it be better for the men who are going to share their Christian experience with their fellowmen to go out without the status of the Church, or rather that they should go and completely identify themselves in the community in which they go by attaining their sustenance from that community, in order that they should have their entire work among the people whom they are serving?

Miss Mildred Welch: Of course, there are certain difficulties connected with being a representative of a mission board. However, I think that there are difficulties in the other direction too. For my own part, I wish that I might go out, as the questioner has suggested, to a community and trust to the support of that community. I think, however, in the case of China that the time has not yet come when communities can support such missionaries, even in the most humble manner, and until the time comes when the Chinese Church can give that support, of course, missionaries will go out under their respective boards from this country. But I hope the time will come, as you suggest, when we can go out on the invitation and by the appointment of the Chinese Church and be supported by them.

Question: What about people going out on their own, not connected with Church boards?

Reply: A few are very successful, but that is an exception. Most fail because: Independent missionaries lack: (1) Home base: (2) Way of conserving value of the work, and carrying out program: (3) Adequate funds from home; if he spends his time raising money, he lacks that time for his mission work: (4) Privately and independently started work does not always last after the death or retirement of the person starting it.

VI

INTERNATIONAL AND INTERRACIAL COÖPERATION FOR A BETTER WORLD

SYNOPSIS

UNCONCERN and indifference as to the contacts and conflicts between the different nations and races of the world is not longer possible for us. Modern systems of communication have brought all nations into touch with each other. The same news despatches are found in every language under heaven.

The inability of organized Christianity to exert an influence powerful enough to prevent the Great War, or to modify the settlement at the close of the War, has resulted in a questioning of the availability of organized Christianity as a constructive force in international relations. What forces are available for the creation of better relations between the nations? Has the Christian Church an important part to play in these matters? What practical measures must be undertaken by the Christian Movement at home and abroad if it is to contribute to international understanding and good-will? What approach must missionaries take to the countries in which they work if they are to exercise a reconciling influence between the nations?

1. DR. JOHN R. MOTT, General Secretary of the Young Men's Christian Association, presents a wide survey of the disruptive forces which are dividing the nations and the races today and then supports his contention that the agencies, movements, and forces which are tending to draw them together are "far more expansive, potent and hopeful," by giving a great catalog of secular (so-called) and Christian agencies which are engaged in a ministry of reconciliation. He appeals for closer cooperation between all these forces as "essential to the establishment of the Kingdom of God." He concludes by suggesting concretely a practical working program with this end in view.

2. DR. A. W. BEAVEN is pastor of the Lake Avenue Baptist Church, Rochester, New York. In 1926-7 he was a member of a deputation to the Orient commissioned to deal with the problems of adjustment in the missionary program arising out of changing national conditions. In the light of these conditions will the western churches continue their support of the missionary enterprise? Is there real danger that the project will be abandoned? Will adjustments on the field, as for example, the elimination of denominations, result in the abandonment of the new Churches by the older Churches of the West? It is inevitable that the Orient and the Occident will continue to have relations with each other. Shall those relations be commercial and political alone or shall those whose concern is to give, to help, to serve and not to get, continue to exert their influence through the Christian enterprise?

3. MR. W. Y. CHEN is a graduate of the Anglo-Chinese College in Foochow, Fukien Province, China, and of Syracuse University. He is at present studying for his Ph.D. in Religious Education in Duke University, North Carolina. As a Chinese who has come into close contact with Christian missionaries what is his opinion of them and of their work? Are they still needed in China? What types of service may they render in the Chinese Christian community—now that it has thrown off its leading strings and seeks its own forms of expression and service? And what are the qualifications which the missionaries of the new day must possess?

4. MR. AKINTUNDÉ DIPEOLU is a native of Nigeria, West Africa, a graduate of Talladega College, Alabama, and at present a post-graduate student in the University of Chicago. In his address he explains the African conception of religion, how the African watches the actions of a white man and from these actions arrives at the kind of God the man worships. The inference of this idea for the Christian missionary is obvious. What are the problems which challenge Christianity in Africa today? The resources of Africa are

being exploited by outsiders. Can Christianity reveal and conserve the human wealth of that continent? Is the God of Jesus the white man's God? What do educated Africans think of the situation of the Negro in America? Can racial coöperation take the place of race domination? Is the dream of inter-racial brotherhood fatuous or divine?

5. Mrs. Paul Appasamy was the fifth woman to enter the Presidency College of Madras. She is the wife of an Indian jurist and the sister of Dr. J. J. Cornelius, formerly Professor of Philosophy at Lucknow University, India. She has been active in social work and in the promotion of education for women in India. The great ideal of brotherhood is, according to Mrs. Appasamy, the purpose of the Christian program and only such service as realizes that ideal is acceptable in India today. What this involves in the matter of creeds, ritual, proselytism, the appraisal of values in cultures other than our own, the method of commending Christ to others, racial aloofness or identification, organization and finance, is elaborated in detail in this paper.

6. Dr. Robert E. Speer is Senior Secretary of the Board of Foreign Missions of the Presbyterian Church and Moderator of its General Assembly. He is recognized as one of the foremost missionary statesmen of the day. The author of numerous books on religion and missions, his latest volumes are *The Unfinished Task of Foreign Missions* and *The Church and Missions.* Dr. Speer presents a picture "of those great areas where in our modern world, nineteen centuries since Christianity began, Jesus Christ is still an unknown personality and an unknown power." He quotes Dean Hung of Yenching University of Peking as saynig: "For all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with the great new forces of scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm." He then deals with the question as to whether the younger Churches abroad need and desire our help any longer, by quoting authoritative utterances of groups and individuals in these Churches.

Thoughts for Meditation and Prayer

"Familiarity breeds contempt." We become indifferent to the commonplace. It is notorious that people dwelling year in and year out in proximity to some great natural wonder or famous historical spot, go through their days in total unconcern for the sight which is attracting pilgrims from afar. The figure of Jesus is so familiar to the people of the Occident that most of them no longer respond with interest to the mention of His name. Something has to be done to startle us into an appreciation of His significance for us and for the life of the word. Face this question: *Would the life of man be different today if Jesus had never lived?* Has Jesus built into our life and thought values and ideals which we would lack if He had never appeared on the stage of history? Can you enumerate certain of these values? Would it make any difference to you personally if Jesus and all that He stands for were to be erased from history and from the life of man? Are there areas in the life of humanity which have not come under the influence of Jesus which would be changed for the better if they were so influenced? Would it be well for the modern world to discard Him?

"A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance." Jno. 10:10.

"In Him was life and the life was the light of mankind." Jno. 1:4.

"He has taken away the power of death and brought life and immortality to light in the gospel." II Tim. 1:10.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

"Come unto me all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall find rest for your souls, for my yoke is easy and my burden is light." Mt. 11:28-30.

"Lord, to whom shall we go? Thou hast the words of eternal life." Jno. 6:68.

WHAT CONSTRUCTIVE FORCES ARE AVAILABLE?

JOHN R. MOTT

IT has been my privilege to attend the entire series of Conventions of the Student Volunteer Movement, beginning with the one held at Cleveland in 1891. Throughout the period spanned by these notable gatherings, one associates an ever-enlarging conception of the requirements of the world mission and expansion of the Christian religion. It assists my own memory to recall the shifting of emphasis as I returned from various world journeys to these gatherings. For example, after my first round-the-world trip, which consumed the larger part of two years, my message in public addresses, pamphlet literature, and study circles was chiefly the need of a great enlargement in the number of well qualified foreign missionaries in order to accomplish our watchword, "The Evangelization of the World in This Generation." The Volunteer Movement, however, did not at that time overlook other fundamental factors involved in the world-wide extension and establishment of the Kingdom of Christ. I came back from my second world tour just in time to be present at the memorable Convention in Toronto. I joined with others in pressing the point that, while we still needed and should continue to need large numbers of Volunteers of the highest qualifications for the foreign missionary career, even greater was the need of an army of the choicest spirits from among the sons and daughters of the soil, that is, the young men and women of the rising indigenous Churches who, under the command of our Lord, would dedicate their whole lives to Christian service. After my next extensive journeys, which included Africa and Latin America as well as large parts of Asia, and, in the light of deeper study of the relative importance of the different factors, I was led to share in another and more needed emphasis, namely, the supremacy of the superhuman factor in every part of the world-wide Christian enterprise. How prone we had been, and still are, to take this too much for granted, with the result that all other essential factors in the accomplishment of Christ's will are robbed of their highest efficacy and power.

Beginning with the World Missionary Conference at Edinburgh in 1910, and continuing through the successive chains of regional and national conferences which, as Chairman of its Continuation Committee, I was called upon to conduct in different parts of the world, we were led to lay very special and timely stress on the absolute necessity of bringing about closer unity and coöperation on the part of the Christian forces. It was maintained in a memorable discussion at Edinburgh that a well-thought-out plan of practical cooperation, entered into heartily and adhered to loyally by the various missionary agencies and Churches, would result in more than doubling the missionary force of the world. This statement has never been disproved. The contacts of my latest journeys throughout the Near East, around the Pacific Basin, and, more recently, in the World Conferences of Christian Workers among Jews, have led me to recognize the peculiar need and timeliness of the note which is being sounded in this Convention and elsewhere among discerning Christian thinkers, writers, and speakers, and that is the need of a vastly greater synthesis, if Christ's Kingdom is to come in power. It must be a synthesis between the old and never-to-be-neglected individual gospel and the equally true and indispensable social gospel of Christ; a synthesis that embraces the older and younger Churches as never before in mutual respect, confidence, practical support, and constant sharing; and, what has been far too much overlooked, a synthesis in the plans and activities of the so-called Christian and the so-called secular organizations and movements which are multiplying and expanding on every hand. Again let it be observed that these separate emphases which have characterized different periods spanned by the life of the Volunteer Movement, and have been stated with conviction by its leaders from generation to generation, are not to be regarded as having been mutually exclusive. With greater or less faithfulness all the factors included in these different points of emphasis have been recognized and stressed by the leaders through the years. Rather than thinking of them as exclusive in any sense, we have come to a time when with clearness we must recognize that they are cumulative and mutually supporting.

The present Detroit Convention meets at a wonderful moment. This new and comprehensive emphasis is of peculiar timeliness because of the startling development and manifestation of divisive influences among men. In addition to the cleavages and misunderstandings of sectional, social, national, and international character there may be recognized now as never before divisions and antagonisms that are intercontinental and world-wide in their reach. Among

such divisive influences we recognize the economic as seen in ruthless competition, in exploitation, in economic imperialism, in the unfair practices involved in the control of raw material, and, in general, in the wide disregard of the social and ethical consequences of such practices. Moreover, in the international political realm the fact of the existence and working of divisive influences is most ominous. How true it is that on every hand there are still grave international misunderstandings, as, for example, between the United States and Japan. What an alarming weakening of prestige and influence of western nations over non-European peoples is now observable in the Far East, in the Near East, in Africa, in Latin America. Is it not true also that there has never been quite so much discontent with reference to existing treaties, not only in the Orient, from which so much has recently been heard, but also in the West? How conscious the observant traveller through parts of Europe and the Near East must be today of maladjustments as a result of international treaties. The international atmosphere is sadly but truly surcharged with suspicion. Nation after nation, to use the expression of an American ambassador, is oscillating between fear and cupidity. There has been nothing short of a recrudescence of militarism in very recent years. Within a week we have read in our papers that thirteen European nations now have military dictatorships. The military and naval expenditures of the world are in excess even of those in the years that immediately preceded the War.

Above all, we observe in the sphere of race relations alarming manifestations of divisive tendencies. This fact is due in part to the shrinkage of the world caused by greatly improved means of communication. This, in turn, has resulted in augmenting the tides of emigration and immigration, likewise in a vast expansion of the volume of travel. Thus there has come about, as at no other time in the history of mankind, a constant mingling of the peoples on both the higher and the lower levels of life. The races have been set to acting and reacting upon one another with startling directness, power, and at times, virulence. Wherever two or more races are thrown against each other without some superhuman guidance and restraint, something seems to take place which tends to draw the worst out of each race; but it is also true, thank God, that the interracial contacts call forth the best from each race concerned when there is exerted the influence of a more than human direction and control. There is in a race, just as in an individual, not only the height which lays hold of heaven, but also the depth which reaches down to hell; and the deepest of these depths may be seen in the

zones of most bitter race conflict. The War greatly accentuated the gravity of this peril because races, as well as nations, were awakened under the impulse of ideals of freedom and self-determination. As a result, the friction points between races are doubtless more numerous than they were a few years ago. Of this friction we have solemn examples between whites and blacks in the United States of America, and possibly even more in South Africa, also between Orientals and Occidentals in the lands around the fringes of the Pacific Basin. The words of Dr. S. K. Datta, of India, may be somewhat exaggerated, but on the other hand they have their solemn warning, "There seems to be hardly any interracial trust and good-will." The race problem is of world-wide interest and imminent concern. Now that the world has found itself as one body, it cannot be a matter of indifference to any one nation if in any other part of the international body there be friction, bitterness, and strife. Let us, as a student gathering, not overlook the fact that the racial problem is not without its inspiring aspect. Are not many of its manifestations an evidence of the movement of the higher spirit in man inspired with the desire and hope, even among the most abject and backward races, of a freer, fairer, and nobler life? Do we not recognize in it the purpose of the Heavenly Father brooding over His whole family with the desire that it be brought into accord and unity? The very difficulties associated with the problem, which cannot be minimized, are an added attraction to heroic and unselfish natures.

Great and alarming as are the factors, forces, and influences which today tend to divide men and peoples, to array them against one another, and to generate misunderstanding, bitterness, and strife, it is my profound conviction that far greater, and far more expansive, potent, and hopeful are the agencies, movements, and forces which are tending to draw them together. In the light of many years of travel and world contacts, I would record my belief that the world is immensely nearer than ever before to the unity which we of this Convention long to see. Let us now look at the two great streams of international and interracial coöperative activities which we and those of other lands and races should dedicate ourselves to blending or combining in what I have characterized as the larger synthesis now needed. I refer to the stream of so-called secular agencies and the stream of those which are avowedly Christian. We shall see that they are now happily and increasingly blending, and that they are in reality indispensable to each other. First, then, let us note some of the so-called secular factors.

The improved means of communication are on the whole, I am

persuaded, making for better understanding, closer coöperation, and the maintenance of more friendly relations between nations and races. In recent years there has been an enormous expansion of the steamer lines on all the great seas, as well as an outreach of railway systems in most difficult and out-of-the-way areas of different continents. The whole world has been linked up almost beyond belief by the perfection of the cable and telegraphic systems and the development of the radio. The automobile has led to the opening up of almost inaccessible haunts of men the world over. The brilliant triumphs of the airplane have accelerated enormously these processes of unification. Thus the world has been contracted within late days literally into a whispering gallery. Hundreds of millions of people have been made readily accessible to one another. Thus there has been made possible a sense of solidarity and interdependence among peoples. For the first time in history it has become possible for all mankind to have a realization that they are members one of another. This has advanced in a marvellous way the possibilities of coöperation in the constructive work of the world. It now becomes actually possible for different nations and races to enter into a life of sharing —above all, in the deepest things of life. This breaking down of barriers of time and space has thus achieved a cohesiveness of human interest, of which a very few years ago we had no conception. The social consequences are simply incalculable. No preceding generation of students has ever faced a world with such possibilities.

The expansion of commerce, industry, and finance constitutes another great force which should tell more and more for the stabilization, unification, and upbuilding of the world. A study of the more recent commercial maps of Bartholomew and other map makers, and of the official statistics of the bureaus of economics in different countries, reveals that the achievements in these realms in recent years have been overwhelming in their volume and power. Here again I am persuaded that their operations are being conducted on an increasingly higher level, both from the point of view of ethical standards and from that of social responsibility. The reason doubtless lies in the fact that under present conditions there is turned upon these areas of the life of nations, the fuller blaze of the light of truth and of the requirements of social and international obligation. To be persuaded of this fact, one need only to scan the proceedings and activities of the World's Bankers' Association, of the World's Chamber of Commerce and of the World's Advertisers' Clubs, and other such agencies of an international character. A distinguished educator in New England has pointed out that the great task of the

years immediately before us is that of giving spiritual significance to the vast material accumulations and almost unbelievable activities of applied science which have marked the years of the recent past.

The past decade has witnessed the most significant development of international political machinery. The great central fact in this connection has been the creation of the League of Nations. This has become literally an annual world parliament of over fifty nations—nations which have in them approximately four-fifths of the population of the world. Its machinery—the Assembly, the Council, and the Secretariat—has shown increasing efficiency. It has the great advantage of being always ready for action. Its permanent aspect constitutes the foundation of deepening confidence. Its prestige has grown steadily. While it has not been without its limitations and shortcomings, it constitutes without doubt the greatest political experiment of modern times. In spite of all discouragements and difficulties, its volume of achievement has increased year by year. It has conducted successfully the return of nearly half a million War prisoners. It has helped to succor over two million refugees, chiefly Greeks and Russians. It has greatly facilitated the reconstructive processes, and has actually saved from bankruptcy and disintegration whole nations. To a wonderful degree it has checked and controlled diseases, through its intelligence work, through its coördination of scientific research, and through securing joint action in combating deadly perils. It has put forth effective efforts against dangerous and criminal commerce. It has come to close grapple with gigantic evils, such as the opium curse, the traffic in women and girls, and forced labor. Minorities have been befriended. Backward peoples have been protected, notably through the Mandates Commission. It has taken significant steps in the direction of furthering intellectual coöperation among peoples. Apart from all these practical ministries and constructive services, we think of the League of Nations as having composed many political disputes. It is believed that it has averted certain wars. It has dealt constructively with the problems of security and armaments, and it has made public not fewer than seven hundred treaties. Faith in the League as a method of conciliation, conference, and coöperation has, therefore, grown stronger year by year. All these varied activities have constituted a training school in the realm of international coöperation.

Another remarkable piece of international machinery is the Permanent Court of International Justice. Of all international agencies set up in modern times to insure peace, none has evoked wider in-

terest. It crowns a generation of determined effort. It has already won the adhesion of over fifty nations, among which none has had a more important or honored part at the stage of initiation or at the later stage of final formulation, than America. In reality it fulfills an ideal which for many years has commanded some of the most creative thinking and enthusiastic devotion of American statesmen. Here again, as in the case of the League of Nations, the permanent aspect of the organization is the highly significant thing. It is not surprising that this Permanent Court of International Justice is being appealed to increasingly.

The International Labor Office, likewise closely integrated with the League of Nations, has become a great factor in drawing together the nations and races. Not fewer than fifty-six nations are constituent members, and several others participate to a greater or less degree in its constructive activities. Through its Annual International Labor Conferences; through its governing body representing Governments, employers, and workers; and through its highly efficient office, with its intelligence, research, and diplomatic sections, it has without doubt become the leading factor in the world today in promoting social justice, without which there can be no permanent international peace, in ensuring improved human conditions in labor, and in waging warfare against hardship, privation, forced labor, and unfair international competition.

In addition to such permanent international political and judicial agencies, the last few years have witnessed not a few special conferences of great international significance. Chief among them in many respects was the Washington Conference of 1922, which exerted such a far-reaching influence that we are only beginning to see and estimate its results.

Attention should be called to activities for the physical betterment of mankind which are international in scope or outreach. It is not necessary to reiterate the great contribution made through the health work of the League of Nations. Another agency is that of the League of National Red Cross Societies, not to speak of the fine work of the International Committee of the Red Cross. This League, which has developed so rapidly since its organization in Paris in 1919, now includes fifty-two national Red Cross societies, with 16,000,000 members. It seeks to promote the physical welfare of mankind through pooling the experience of all nations, and to furnish a medium for coördinating relief work in case of great national and international calamities. It preserves close contacts with the many other international health agencies. Important and influential as

have been its multiform activities through its Relief Division and Nursing Division, of even farther-reaching significance have been the modern developments in the pathway of the work of its Health Division. Nor should we overlook the Junior Division which was initiated in Canada only a little more than a decade ago, and has expanded so rapidly that it now includes among the youth eight million members in some thirty or more national unions.

The International Health Board of the Rockefeller Foundation, which has developed on such scientifically thorough lines, has become a great factor in achieving genuine international coöperation. Last year alone it conducted activities on all continents, extending its beneficent work to the remotest corners of the earth. It participated in public health work in eighty-eight separate states and nations. It is concerned not only with the conquest, but more specially with the prevention of disease. In addition to its thorough work of field research, it aids public health organizations of different nations in the development of effective administrative measures. Its successful concentration on diseases of world-wide distribution such as malaria, yellow fever, and hook-worm, constitutes an inspiring record of helpfulness to mankind.

The China Medical Board, working especially through the Peking University Medical College and its related activities, is in itself a splendid illustration of what can be achieved by associating the best-furnished minds of the medical profession of America, Europe, and Asia in a great constructive enterprise. It has already done much to raise the standards of the medical profession in a great area of the world.

International athletic competitions, such as the Olympic Games and other international meets, have revealed what a factor well-conducted sports may be in furthering understanding, good feeling, and coöperation among the youth of the nations.

The activities of the Near East Relief afford a bright chapter in the fostering of good international relations. This great unselfish enterprise in the course of a decade has not only saved thousands of lives, furnished practical relief in the form of food and clothing to millions, combated successfully deadly diseases and prevented their becoming an international menace, rehabilitated millions of refugees, restored hope to whole peoples, reorganized industry in many a community, reunited broken families, trained and placed many orphans, but also accomplished untold good in abating racial antagonisms and laying secure foundations for peace and brotherhood in the Near East. Through incarnating the Golden Rule, it has lifted this great

principle proclaimed by Christ into its proper central prominence and made it a great unifying as well as a rallying cry in all lands for people animated with a passion for helpfulness. This, however, is only one illustration of many which might be given of widespread philanthropy and great constructive relief enterprises which have given the post-war period distinction.

In the educational realm, moreover, as well as in the spheres of physical betterment and political action, we find a bewildering number and variety of enterprises and projects, launched within the recent past, which are making for closer and more helpful relations internationally and interracially. The Pan-Pacific Science Congress which has recently held its third session in Japan (the two earlier triennial meetings have been held in the Hawaiian Islands and Australia, respectively), has associated the representatives of the science faculties of the universities and the leaders in scientific research councils or other learned groups of the lands around the Pacific Basin. In addition to its most distinctive purpose, that of initiating and promoting coöperation in the study of scientific problems in the Pacific region, it is most interesting to note that a second and coordinate object is that of strengthening the bonds of peace among Pacific peoples by means of promoting a feeling of brotherhood among the scientists, and through them among citizens in general in all Pacific countries. This suggests the long list of regular international meetings of societies in virtually every department of learning and of intellectual progress. The number is legion as given in the list prepared by the League of Nations, and earlier by the organization in Belgium which was formed a few years ago to catalogue and in a measure federate international societies of every description throughout the world—lists including hundreds and hundreds of such agencies. They have served to throw down countless strands of friendliness and coöperation based on understanding and human interest.

The Scholarship Foundations of an international character, and International Fellowships of universities, which have multiplied so greatly since the War, are destined to exert a great influence among the many unifying processes. Most of them specifically state in their announcements that one of their main objectives is to foster international understanding as a basis for continuing peace.

The Carnegie Endowment for International Peace, with its divisions of Intercourse and Education, Economics and History, and International Law, concentrates on hastening the abolition of war. It wisely utilizes many other existing agencies wherever they will best

serve the central purpose. Some of these subordinate agencies, although little heralded, are accomplishing untold good toward the realization of the inspiring ideal of international friendship and universal peace.

The Williamstown Institute of Politics, although it has been at work less than a decade, has already exerted a far-reaching influence. This is true not only through the drawing together of leading minds on national and international subjects, but also through stimulating and guiding them each in turn to become a center of helpful propaganda in the furtherance of sound policies and plans of international agreement. Its work has been so well done that it has become contagious in the sense that it has led to the formation of similar institutes in America and other parts of the world.

Particular attention should be called to the Institute of Pacific Relations, organized in Honolulu under the impulse of a business man of wide outlook and genuine sense of mission, to bring about right relations among the peoples of the Pacific. This organization has brought together at its two biennial meetings outstanding groups of influential men of all the nations which surround the Pacific Basin. It seeks to ensure international understanding and goodwill through facing frankly and thoroughly the outstanding problems of the Pacific, and through establishing friendships among leading men of widely different points of view and of all walks of life. It has been well characterized as an adventure in friendship. Its moving spirits are determined to profit by the unfortunate international experiences on the European side of the world in the dominant hope that these may not be repeated in days to come in the Pacific.

The foregoing list of so-called secular coöperative agencies of an international or interracial character is simply suggestive and in no sense exhaustive. Before proceeding to call attention to so-called Christian agencies of coöperation for a better world, let me make a few comments on the list which has just been outlined. With the exception of certain aspects of such factors as improved means of communication and the activities of commerce, industry, and finance, it is a remarkable fact that nearly all of this vast, varied, and beneficent organized activity has been inaugurated and carried forward during the last decade. None of these agencies bears the Christian name, but we must recognize that one and all of them are of profound concern to all who are working for the coming of Christ's Kingdom. They are constructive in their action. Now and then one of them may have been prostituted to selfish or unworthy ends, but generally speaking, they have been building and not tearing down.

They are concerned, in fact most of them are chiefly concerned, with getting at and removing causes which make for misunderstanding, distrust, and strife, and not simply with dealing with ill results. They are facilitating the larger discovery and application of truth, and this lies at the base of an enduring structure. They are avowedly working to bring about better understanding and sympathy among nations and races. Beyond question they are one and all throwing down strands of friendliness and brotherhood, not only among individuals but, as a result of that process, among whole peoples. It should be observed that their contribution to the physical betterment, the social emancipation, the intellectual enrichment of mankind may be regarded as an integral part of the Christian gospel—as a natural expression of Christ's own spirit of love and helpfulness, for was not this the very genius of His emphasis on the world, the development of human personality and of right relationships among men? Thus, all these so-called secular agencies may and should be accepted and utilized to further His world-wide cause. All of them in the facing of their impossible problems and in the frank acknowledgment of their limitations, will be led increasingly to Christ in the vital sense of finding in Him not only the adequate ideal and purpose, but also the only sufficient power.

Therefore, none of these means, agencies, and movements is to be regarded by us, the members of this Convention, as against Christ, or as having objectives out of accord with Christ, or as apart from Christ. Rather may we not, as a generation of Christian students, regard them as priceless assets and allies, and seek to make them increasingly tributary in all our plans for the extension of His Kingdom. Remember His own teaching that he who is not against us is for us, and, therefore, should be with us. May we not with new meaning heed the words of the great apostle, "All are yours; and ye are Christ's; and Christ is God's." It is highly impressive to observe what a disproportionately large number of the founders, leaders, and moving spirits of these so-called secular enterprises which are making for international and interracial coöperation are sincere followers of Christ. As we recall their names, of how many of them could we not say, Christ gave them their vision; Christ motivated their lives and imparted to them their sense of mission; Christ was their inspiration; at His feet they would lay in humility their tribute. Even some of them who do not bear His name admit, nevertheless, that to Him they owe their governing ideas, ideals, and inspiration. In my college days I read a book of great suggestiveness entitled *Gesta Christi,* by Loring Brace, which was devoted

largely to showing to what a great extent the philanthropic and social betterment activities in Europe through the centuries might be traced to the influence of Jesus Christ. During the first half of the life of the Student Volunteer Movement there appeared a very notable work of several volumes on *Missions and Social Progress* by Dr. James S. Dennis. A fresh work might well be prepared at the present time translating into terms of Asia, Africa, and the rest of the non-Christian world a record of the wonderful achievements of the present generation traceable to the influence of Jesus Christ, not only in the realm of social uplift but also in the spheres of improved international and interracial relations.

Great as has been the unifying influence of the organizations and movements which do not bear the Christian name and which are not avowedly Christian, by far the most potent, fruitful, and hopeful instrumentalities making for international and interracial accord and coöperation in the life of the world today are those which humbly avow their allegiance to Christ, openly bear His Name, courageously seek to find and travel His Way, and, if need be, bear His Cross, and consciously look to Him and draw from Him their life and power. With all its faults, shortcomings, and sins, the Church of Christ, in its multiform Communions, is the great Divine Society or Fellowship transcending all differences of class, nationality, and race, and dedicated to the supreme purpose of the world-wide establishment of His Kingdom. Here we would pay a special tribute to those, chiefly students of North America and other lands, who heeded the call of Christ Himself and devoted themselves to the world mission of His religion and to making it dominant not only in the lives of individuals but also in the whole range of the life of society and the relationships of men. I love to think of the twenty-nine thousand and more Protestant missionaries (and why not also those of the other great Communions) including the more than eleven thousand Student Volunteers, who have gone forth from the universities and colleges of North America. In truth they are pioneers of international and interracial friendship and coöperation. They are ambassadors from the highest levels of their own native lands to the peoples of countries to which they had been accredited. They are interpreters of the best side of the life and thought of each land to the other. They are illustrators or demonstrators of the reality of the Christ in Whose name they have gone forth, and of His way of life. Many of them have proved by their lives that racial barriers can be overcome. They have counteracted also the unfavorable impressions produced by certain sinister social contacts.

They have been mediators—mediating between peoples or races which have misunderstood each other and where there have been bitterness, friction, and strife.

With equal satisfaction, also, we think today of individuals, of little bands, and, in certain fields, of great companies of the Christians of the vital, rising indigenous Churches of Asia, Latin America, and Africa. These men and women are convincing witnesses and demonstrations of the power of Christ to transform lives and human conditions, and are also veritable bridge builders in coöperation with the missionaries and other Christians of the West, spanning great chasms which have separated East from West. In this connection we do well to keep in mind the principle of the cantilever bridge, which is that as one arm is pushed out from one shore, another arm is pushed forth simultaneously from the other shore, the two arms ultimately meeting in the middle of the stream or chasm to be bridged. So it should be with the Christians of the older Churches of the West on the one hand, and those of the younger Churches of the East on the other.

Our minds dwell not alone on the Churches, both older and younger, both parents and daughters, but likewise upon the many auxiliary agencies which have sprung from them and which are so intimately related to them. Among these we would call attention to but a few which are international or interracial in character and which today are exerting a remarkable unifying influence. At once we think of certain phases of the work of the Federal Council of Churches of Christ in America, such as its Commission on International Justice, and its Commission on Interracial Coöperation. Again there comes to mind the World's Alliance for Promoting Friendship Through the Churches, supported so fully by the Church Peace Union. This Alliance has as constituent members national bodies in over thirty countries. It has a practical, constructive program which not a few think has done more during the past decade to insure thinking, planning, speaking, and action by the Churches on all that pertains to international goodwill and unity than has been achieved by them during the preceding centuries. The recent Stockholm Conference on Christian Life and Work with its Continuation Committee and permanent office, is another splendid illustration of the unifying power of the Churches, both Protestant and Eastern Orthodox.

The International Fellowship of Reconciliation, composed of groups in between twenty and thirty countries East and West, though a relatively small organization and not widely advertised, has proved

to be one of the most vital and truly creative forces at work for true peace. With heroic and sacrificial devotion, many of its members have gone the way of the Cross in their sincere efforts to apply the central principle of the organization that the love of Jesus of Nazareth is the only power which can overcome evil and call forth the undiscovered good in men. The Fellowship for a Christian Social Order, which during these days is being brought into an intimate relation with the Fellowship of Reconciliation, was conceived in the same spirit and in its useful work has been governed by the same principles.

The Young Men's and Young Women's Christian Associations have become in reality a world power for unity, with their twelve thousand and more branches in over fifty nations, having a membership of over two and a half million young men and young women, not to speak of many other millions who were members in their youth and have gone out into the world to apply the principles inculcated by the Associations. These Movements in their fellowship and activities are blending increasingly the strongest races of mankind. They recognize and accept the solemn obligation to make Christ known and trusted and obeyed in all human relationships. They believe that each nation and race has an essential contribution to make in the working out of the Christian program. Most fortunately their work is established in some of the zones of greatest racial conflict. Particular attention should be called to the work of Interracial Commission of the Young Men's Christian Association, which during the years since the War has worked with such efficiency and splendid effect. Through its national, as well as its various state, county, and community commissions, composed of the very best elements among the white and black races, it has been demonstrated that goodwill and coöperation rather than antagonism and violence are the most effective methods of interracial adjustment.

The World's Student Christian Federation, which unites all the national and international Christian Student Movements of the world, is admittedly one of the most important factors at work in the world for ensuring the realization of the great Christian objective of international and interracial accord and coöperation. Its branches now exist in over three thousand universities and colleges in some forty or more different nations, with a membership of at least three hundred thousand students and professors, not to mention the large numbers of graduates now engaged in various influential callings who were active members in their undergraduate days. This Movement constitutes in its present fellowship a body which in some

respects is the most intelligent, the most idealistic, and the most unfettered among all the youth movements. Including as it does so many who tomorrow will be the recognized leaders of the nations, it is in a unique position to establish enduring bonds of friendship between nations.

Great as has been the direct and indirect influence of the Student Volunteer Movement for Foreign Missions, in binding together in sympathetic understanding and active coöperation the races of mankind, it now stands on the threshold of opportunities for even more significant service in this sphere. For reasons which have already been emphasized in virtually every session of this Convention, this mission of the Volunteer Movement, while more difficult and exacting than in the past, is more necessary and hopeful. In the early days of the life of this Movement, President McCosh of Princeton voiced the conviction that the Volunteer Movement constituted the greatest offering of young life for the world's evangelization which had been thus far made in all the history of the Christian religion. With how much more aptness and force might such a statement be made today; but more significant still would be the claim which could be made and well supported that this Movement has likewise made an absolutely unique and wonderful contribution toward the unification of the races of mankind. By its policy during these later years of weaving together the Student Volunteers and the students who have become clergymen and lay workers in all walks of life in united planning and effort on behalf of the world-wide establishment of Christ's Kingdom, it is dealing more comprehensively and successfully with the world situation and its requirements than in the earlier days when its objectives were more restricted. A high tribute should also be paid to the Missionary Education Movement of North America and other lands, and likewise the Laymen's Missionary Movement, as mighty forces for the liberation, combination and stimulation of great constituencies for the realization of the international mission of Christianity.

The International Missionary Council, as the successor of the Continuation Committee of the World Missionary Conference of Edinburgh in 1910, has succeeded in uniting the Protestant missionary forces of the world, and thus, from the very nature of the case, is a demonstration of the possibility, the reality, and the necessity of international and interracial coöperation. Its enlarged meeting soon to be held on the Mount of Olives in Jerusalem will be, in some respects, one of the most notable gatherings of modern times. It is to bring together a limited number of the recognized leaders of the

various mission boards of all the sending countries and of the rising indigenous Churches of Asia, Africa, Latin America, and the Island World. For the first time in anything like equal numbers, there will meet in intimate fellowship the trusted representatives of the older Churches and the younger Churches. The very genius of this meeting will be that of sharing—that is, the Churches of the East and those of the West coming together to share with each other their vision, insight, experience, and hopes. They come together, moreover, corporately to re-think, to re-state, and, where necessary, to revise programs and policies for the world-wide mission of the Christian religion. A most happy arrangement has been made by which each Christian Student Movement is invited to be represented at Jerusalem by one of its leaders who on his return will devote a year or more to communicating to the students of the universities and colleges of his country the message of this great creative gathering.

It has been my opportunity in recent years to be thrown into the very middle of the life stream of the Christian Churches and of virtually all of these auxiliary interdenominational and international Christian movements. This has come about through world journeys, through attendance upon world conferences, and through the countless contacts which have come in the intimacies of one's official relation to four or five of these world-wide agencies. With this as background, I wish to state that this world-wide movement flowing forth from Jesus Christ, the Fountain Head of vitality and unity, is in reality the great internationalism. The topic assigned to me is *Jesus Christ and International and Interracial Coöperation for a Better World.* The leaders and members of all the Churches, of all these auxiliary Christian agencies, and of all the so-called secular organizations and movements which we have today reviewed in outline, together with not a few others of great importance which have not been named, must increasingly go to Jesus Christ Himself, if they are to enter into the full realization of international and interracial coöperation for a better world. Unless we wish to miss the way, we shall go to Him for the guiding principles which are unerring—principles which, if applied in international and interracial contacts, ensure goodwill and accord. Such principles, for example, as the infinite worth of each nation and race; the true brotherhood of man based on recognition of the fatherhood of God; recognition that inequalities among nations and races are not intended to signify an opportunity for domination and exploitation, but rather for justice and service, especially on the part of the strong on behalf of the

weak; the fact that the nations and races are members one of another, and therefore absolutely essential to each other; the applicability of the Golden Rule between nations and races just as truly as between individuals; repentance and forgiveness among nations and races as among individuals; the commandment of love, with its implications of vicarious and aggressive manifestation of love; and the all-embracing principle of the Kingdom of God. In a memorable conversation with Viscount Grey in Washington, shortly after he came over to serve as British Ambassador, when I called upon him to invite him to make an address at the Volunteer Convention in Des Moines (which invitation he accepted, though, on account of his early recall to Great Britain, he was unable to fill the appointment, but later in substitution gave an address at the Volunteer Convention in Great Britain), he made the significant remark that the great need of the world internationally was the moralization of international affairs. As he enlarged on the statement, it became quite clear that he had in mind nothing short of the application of the principles of Christ to the relationships between nations. To whom else shall the nations go? Christ only has the word for international and interracial life as well as for individual life.

We go to Christ for the only adequate and comprehensive program. One might summarize it in a single sentence. On His own word His program concerns every human being, of every nation, of every race, of every condition, in the whole range of his being, in all his relationships—social, international, interracial—in all time and eternity. Surely here is a program the realization of which requires us all, and likewise demands the collaboration of the leaders and members of all the constructive and unselfish forces which have been passing in review before us.

We go to Him, moreover, for the only power sufficient to meet and to satisfy every need and every aspiration of the human heart and of the human race. He has power to quicken conscience and to make it tremble, and thus to make men truly penitent because of their share in the guilt of their own nation or race. He has power to enable men to take the step between knowing their duty with reference to other lands and races and doing their duty, even though this involves traveling by way of the Cross. He has power to transform whole peoples, making them strongest where once perchance they were weakest. As Principal Fairbairn was wont to insist, "Christ is the most powerful spiritual force that ever operated for good on and in humanity." He has power to lift men up on wings as eagles, and to impart to them the unfading vision of the kingdoms

of this world becoming the Kingdoms of our Lord and of His Christ, that He may reign over them in true accord. Beyond question, He has power to unite the nations and the races. By His incarnation, by the inclusiveness and comprehensiveness of His wondrous Gospel and Kingdom, by His breaking down the middle wall of partition between God and man, and, therefore, between man and man, on the Cross, by the world-wide sweep of the program which He has committed to His followers, by His high-priestly prayer "that they all may be one," and His ever-living intercession, and by the witness and sacrificial service of His Body, the Church—Christ reveals Himself as the One through Whom the unity of the human race is discovered and realized. "He showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb, through the streets of the City; on both sides of the river grew the tree of Life . . . and *the leaves served to heal the nations.*" To heal the nations—both in their inner life and in their outer relationships.

It should bring Christ very close to us in the Convention this morning, as we remind ourselves that He has power to brood over our universities and colleges, yes, over this great Convention, and to raise up from among us and among our fellow students to whom we soon return, a new generation of leaders. In using the word "leaders," we have in mind leaders in Christ's own sense, when He said that he who would be greatest among you should be the servant of all. Great and imperative is the need of leaders who in all realms of thought and action will consecrate themselves to that high and holy mission of being apostles of reconciliation. Jesus Christ, before Whom we stand, is the Living Christ, Christ the real Leader of us all, the World Conqueror. He only can kindle the enduring enthusiasm, command the loyalty, and call forth the undying devotion of the students of our day in this sublime cause. He summons us here today to a dedication of our lives to His appointed task of the world-wide extension of His Kingdom—some to go forth as medical missionaries, some as educationalists, some as Christian writers, some as evangelists. Others under His guidance will, in relation to the so-called secular agencies near and far, make the governing purpose of their lives that of bringing to bear the principles and spirit of Christ in the entire range of the life and relationships of men and nations. All of us, in these and in other capacities, will hold in true central prominence the great unifying objective of the Christian faith. To this end the Christ present among us is ushering us into a wondrous fellowship. Each one of the preceding Volunteer Conventions

has constituted in itself a fellowship which has ever continued to widen and deepen. The notes of reality which have been struck with such insistence and faithfulness throughout this Convention also constitute a call of Christ to each one of us singly, and collectively, for the groups of us who return together to the different universities, colleges, and seminaries, to afford to our fellow students and to the outer world a demonstration of fresh evidence of the working of the Living Christ within us. It is an inspiration to remind ourselves that Christ Himself is here seeking to clothe Himself with us, that is, to communicate Himself inwardly to us and through us. With a definite act of will and with unselfish and heroic abandon let us yield ourselves afresh to His sway.

Let me appeal to the students here today to dedicate their lives to that noblest task—that truly Christlike and Christ-appointed endeavor—the drawing together in closer coöperation and unity of the Christian forces and the other constructive and vital forces of the nations and races. Such international and interracial union in thought, planning, intercession, and action is absolutely essential to the establishment of the Kingdom of God. It is the most highly-multiplying activity in which men can engage. It has been suggested that to this end I indicate in outline a practical working program.

1. Success in any coöperative effort depends on a right attitude. We should resolutely set ourselves to cultivate and maintain an attitude characterized by willingness to recognize the place and value of other nations and races, by appreciation of their heritage and customs, by open-mindedness to learn from them, and by determination to understand them and to work with them however much we may differ.

2. Seek to discover the mind of Christ and then make that mind our own. The attitude and spirit of Christ are revealed in His teachings and in His contacts with those of other races and faiths. The extent of our reaching the soul of any people is determined by our sense of the Living Christ.

3. Engage in and promote in all our institutions more serious and scientific study of race relations and international problems from the point of view of Christ. The present generation has no excuse for not making great progress in this quest, because it has manifold more incitements and facilities in these realms than had any of our predecessors.

4. Master a few of the most notable books. It is a most interesting fact that the five or six books on race relations from the Christian point of view which are admittedly in the front line, have come

out within the past five years, and were prepared by former leaders or workers in the Student Christian Movements of North America and Europe, namely:

Christianity and the Race Problem, by J. H. Oldham
Race and Race Relations, by Robert E. Speer
The Negro from Africa to America, by W. D. Weatherford
The Clash of Color, by Basil Matthews
The Race Problem and the Teaching of Jesus Christ, by J. S. Hoyland
Who Is My Neighbor? by leaders of The Inquiry.

5. Foster the establishment and best working of open forums, institutes, conferences, and retreats on interracial and international issues. It would be difficult to overstate the value of such international group meetings as those conducted in recent years by the World's Student Christian Federation, and by other Christian organizations, both in the Occident and in the Orient. In this connection we look forward with eagerness and hopefulness to the meeting of the Federation to be held in India a year hence.

6. Emphasize the enlarged meeting of the International Missionary Council, to be held so soon in Jerusalem. The representatives of the Christian Movements here in the United States and Canada should bring to this creative gathering the needs, aspirations and purposes of the Christian students of these two countries. On their return, they should communicate to all of their centers of learning the vision, insight, outlook, challenges, constructive program and sense of the unity of the Christian forces and of the Jerusalem meeting itself.

7. Cultivate the habit of making personal friends of individuals of the different races. Our trouble with reference to the race problem is that we generalize it too much. So long as it is an abstraction, we shall never understand or appreciate it. Each intimate friendship established with some one of another race will prove to serve as an effective key, enabling us to unlock with understanding and sympathy difficult race situations.

8. It is well also to multiply contacts with the home life of the people of other races. This serves to break down the superiority complex. There is a Japanese proverb which says: "To be together for ten minutes under the same tree unites our destinies even beyond the tomb." With even more aptness might this be said of intimate and unhurried contacts with home life.

9. There should be a great improvement in our program and practice of promoting friendly relations among foreign students.

Splendid work has been accomplished during the last twenty-five years, largely through the initiative and leadership of the Committee on Friendly Relations among Foreign Students. The time has come to expand enormously, in all countries which receive student migrations, helpful ministries of this sort. It should not be regarded as an impossible ideal and undertaking for the World's Student Christian Federation, together with all related national Student Movements and the churches, to spread so thoroughly the network of friendly interest and coöperation that no foreign student would fail to be served by them. In all such friendly ministries we should keep vividly in mind that the highest office of friendship is to help those whom we would befriend in the deepest things of life.

10. The West should invite, welcome, and give open-minded and sympathetic heed to individual messengers and groups from the Orient. The sending forth of our own deputations to Europe, Asia, and Latin America which has characterized recent years is also to be heartily commended.

11. The only really safe and profitable way for us to study the interracial and the international problem is in the pathway of attempting to do something. We have learned the wisdom of this course in the pursuit of other studies in connection with which we have made the most satisfying progress. In this sphere, which has to deal with some of the most tragic realities, we shall find no exception.

12. Recognition of this truth at once summons us Christians and all who would go Christ's way to a more fearless following of Him, whatever the cost. This means the clear-cut determination to bring His principles to bear in all our own interracial and international contacts. It means banishing cowardly cautions and foolish fears. The leaders among the early Christians were always venturing something, always risking something. So today there is no making terms with things as they are. The call is always to what is beyond.

13. To this end we are challenged to wage uncomprising warfare against national and racial prejudice, against unjust or unequal social and political arrangements and practices, and against those attitudes and habits which hinder fellowship, such as luxury, arrogance, and, above all, war itself as the final denial of brotherhood.

14. The clear call to mind, conscience, and will comes to us here in North America to help right wrongs which we personally or, as members of our nations, collectively, have done to other peoples; for example, the spread of corrupt films or movies throughout the Far East, the Near East, and the Islands of the Southern Seas;

the toleration of lynching; the leaving unrighted of the harm done by the Japanese Exclusion Act.

15. Let us seek to propagate the idea and practice around which this Convention has been built and which it has so well illustrated—the conception of mutual sharing on the part of all nations and races on the higher levels of their life. We have been in the habit of speaking of sending countries and receiving countries; but let us henceforth look upon every nation represented here as a country which is under obligation to share its best and under like obligation to welcome and receive the best of other lands. Every nation, every race, every little band of Christians, every individual Christian, has a unique and absolutely indispensable contribution to make to the all-embracing Christian fellowship and program. Let every people be given adequate opportunity to bring their glory and honor into the Kingdom of God. Let us henceforth as never before seek to work out together fresh interpretations of the Person, teaching, work, and spirit of Jesus Christ. Let us afford to an unbelieving world the demonstration of the reality that we are "workers together with God," and thus let us present the triumphant apologetic.

WHAT MAY BE EXPECTED OF THE CHRISTIAN CHURCH OF THE WEST?

A. W. Beaven

Our minds have been turned by the things that have been said frequently during the Convention to the problems that are before us on the other side of the Pacific; the problems that grow out of the adjustment of our Christian religion to the national conditions in those countries where we have gone with our missionary enterprise.

I have been asked to speak more particularly upon some of the problems that are about us here at home. Will the western Churches continue their support? Are we willing to go on with this task in future days that are apparently fraught with so many complex questions? Is there real danger that the project will be abandoned? Under what conditions will support be continued?

No one can really represent the Churches in dealing with this subject. I happen to be a minister of one church on the North American continent. I am one of a great many thousands of people who both give money and raise money for this enterprise. I do mingle, week by week, with a goodly company of business men, young and old, whom I urge to put their money into it. I also have in my congregation students whom I have to advise as to their life relations to this work. All my life I have companied with missionaries here and on the field. Whatever these experiences have given me constitutes my qualifications to deal with the question as to whether in this new day the western Church is to continue to give its money and urge its young people to go into this enterprise as it has done in the past.

You are gathered here, a selected company of young people, as nearly representing the interests of youth in this matter as any company that can be gathered on this continent. I think I am not overdrawing the situation when I put that as the background.

If the western Church were about to abandon this proposition; if the present subsidence of missionary giving actually pointed to a real change in the policy of Occidental Christianity in its relation to the foreign missionary enterprise, if the outburst of criticism all

around us today actually did indicate that a movement into which we had put millions of money and thousands of men and women verged upon collapse, it would make a vast deal of difference to you. It would seem very unwise for you to project your lives into a venture which might be on the edge of dissolution.

I am speaking to you, tonight, not simply as to young people who may make this your life work by going to the field, but as to young people who may stay at home. Those who go will undoubtedly affect the outcome, but unless experiences of the past are altogether misleading, some of you who stay will be among the main people to determine the future policy of the home Church on this question of foreign missions.

First of all then, let me discuss this question: "Do I believe that western Christianity is about to abandon its support of the foreign missionary enterprise?" My answer is an unqualified, "No!" My reasons for that answer may not be yours, but they do represent the convictions of one man picked at random out of a company of thousands and millions of people who have had, in the past, and will have in the future, to pay these bills, if they are paid, and help recruit people to go, if they go.

Why do I believe that western Christianity will continue its support of the foreign missionary enterprise?

First, I fall back upon the general principle which has been stated from this platform, namely, that we cannot quit it and remain Christian. The foreign missionary enterprise is not a fad; it is not the invention of a few enthusiasts; it is not on the periphery of the Christian movement; it lies at the very center of the thing for which Jesus Christ stands.

The Christian movement historically originated in Jesus Christ, but it was inspired by the Being who gave Him His purpose when He came. Christ's coming was a Missionary enterprise. The movement ever since has been a missionary enterprise. We cannot quit it now without reversing a historical process of nineteen hundred years; a purpose that is eternal. That is so obvious that I will not take time to argue it at length. You only have to study history. Watch the churches that have repudiated that position and see what has happened to them. Slowly they have gone down to extinction.

Western Christianity must continue the missionary enterprise, change as it will the method, and change as it may the field of operations. But if there is a God, if He did send Jesus Christ into the world, and if Jesus Christ is the best revelation of that God, the best approach to God, the people who have received Him for themselves,

are compelled to give Him to others. If they have Him and won't give Him, they repudiate and will eventually lose the very thing that they profess. They actually reverse the process that has brought them where they are. I think this has been made so clear on this platform that I shall not argue it further.

My second reason grows out of the world situation in which we find ourselves today. We are placed in the midst of a world family of which these Oriental countries are members. We are going to have contacts with all these nations. It has been decided by our commercial group that we are going to have commercial relations with them. We are going to ship our Ford cars, our machinery, our oil and our cigarettes there if there is any way of getting them in. We are going to export anything to them that we can make money out of. That is the dictum of our western civilization so far as its commercial magnates are concerned.

The question raised by Dean Inge is a pertinent one: If those interested in commercial profit send out material things, can we who are interested in the things of the spirit, hold back the things of the spirit? If we send out everything else, why hold back the best?

If we export the instruments of power can we with any sense of fairness fail to be active and vigorous in exporting those things which control that power? Let me illustrate. When an automobile is built, certain mechanical principles must be observed. If you are going to use a certain powered engine you must have a certain strength of control. If you have an increased horse-power you must increase the power of your brakes and steering gear. Only when you have the control and the power element in balance in the mechanism do you have an instrument adaptable for transportation. This is clear in regard to a machine. It is equally true in a man. He has within him certain elements of power. His ambitions are there, his intelligence, his financial ability, his political influence, and all the other things that make him a unit of power. Over against that he has certain elements of control. These consist of the ideals which dominate him. For us, as Christians, we conceive of them in the terms of our Christian principles. If a man is a man of power and intelligence, but at the same time has ideals of service and helpfulness, of justice and fair dealing, we glory in his power, for it is a source of blessing to everybody. But when a man accumulates power and refuses to keep his idealism abreast of it, then we have the type of man who wrecks civilization and threatens the whole structure we are attempting to build. Macaulay pointed this out long ago in regard to the individual, but it applies equally to a civilization.

It is true all the way through that we must keep our control on a par with our power.

The application of this illustration to our present line of thought comes when we realize the folly of a policy of expanding exports in terms of *power* and decreasing exports in the terms of *control*. We do not dare to pursue such a policy. It will threaten the stability of the entire future. It is not within our power, as churchmen, to prevent the export of power, even if we so desired. Those who profit by it are determined to accomplish it and are doing it with remarkable results. Go where you will and it is obvious. I stood a little while ago on the fifth floor of a hotel in Shanghai and looked down into a pit across the street where they were laying the foundations for a skyscraper. They were using western machinery for labor that the coolies used to do in the olden days. There was the donkey engine driving piles, replacing about one hundred coolies. Here was a tremendous truck, for instance, taking the place of scores of Chinese, carrying stone, to make the foundation of the building that was soon to be erected. All up and down the Yangtse River you will find men who are brigands, and why? Because, in many cases, the steamboat has taken their work away from them. Our commercial leaders are projecting our machinery, our cars, and our oil, everywhere through that country. We are sending destructive as well as constructive things into their midst. Can the western Churches tolerate the idea of retrenchment of the export of the thing they have to give, namely, the great service program, and that great body of Christian idealism which alone has enabled us to make our development of power in the West even as safe as it is? By the very nature of the case we cannot retrench.

Once more, it is not simply a matter of fairness. It is a matter of simple common sense. We are not simply heirs of the past, we are trustees of the future. Our actions today affect the world of our children and grandchildren. Roosevelt once said that the Orient would be the center of the world's thinking for the next five hundred years. Some things are clear. The Orient has one-half the world's population. It represents raw man-power unexpanded by the addition of mechanical power. In America, the strength of each man is increased thirty-two times by the use of machinery. This increase of power is bound to come more and more in the Orient. As it comes they are going to do something with it. Some people feel that this will go so far as to shift the balance of power to their hands in the future. Whether this is true or not we may not doubt that it will change many things.

The Occident will have certain relations with that new Orient. There are two trails we can follow in those contacts. One is the trail of exploitation, using our present strength to get concessions and unfair advantages. This policy may appeal to our selfishness, but must of necessity be increasingly backed up by force. We have pursued it far enough to see where it leads. The present wave of anti-foreign feeling and bitterness is evidence that along that path we will face resentment, ill-will, and the possibility of war. Down that trail one can see hate and greed, armed camps and the wastage of the resources of both Occident and Orient in destructive militarism. That trail has no hope. It leads on toward the darkness. If we follow it our descendants will pay a price in blood and treasure that will impoverish them and break the back of future generations with the load.

The other trail we can follow is one marked by fair dealing, good-will and coöperation; one that looks upon our present power as the measure of our opportunity to establish confidence between Occident and Orient. The missionary enterprise is now, and has been, the greatest single influence pushing the two groups down this trail. Its institutions of service dot the Orient; its representatives have gone out to serve, not to exploit. "They are one group," as Mr. Selden puts it, "which is a credit to the West." They are investments in good-will and understanding. They are not perfect and their enterprise of foreign missions is not above criticism, but it does look down a trail that has hope. It is a method that is constructive, and it develops relationships that will bless and not destroy.

If there is any group in western lands who should feel called upon today to go ahead and not back, advance and not retreat, it is the people who comprise the western Churches, who hold the heritage of the Gospel of Jesus Christ and who are entrusted with the custody of this already tremendous adventure in good-will. Do I think they will abandon it? I do not.

But I am told, when I express confidence in the future, that already the thing we have done has collapsed about our heads. The Captain on our ship, as we sailed out of China, said to me in a cynical mood: "You've been working here for a hundred years and now the whole thing has fallen flat and the missionaries have gone." I get that sort of superficial pessimism often through the newspaper headlines. It would be funny if so many people did not accept it as true.

Far from our work being in collapse, I am one who feels that in spite of all the tremendous problems arising and the need for certain adjustments in our work, the enterprise itself was never more

hopeful. Over against the idea of collapse in China I raise the question whether, when the balance is finally struck there, we may not find more credits than debits for the Christian movement.

I have seen long lists of the losses. I haven't seen yet any adequate forecast of the gains. There will be many of the latter, I am convinced. Let me indicate what I mean. It is clear, isn't it, that if the Christian movement is to win in China it must be through Chinese nationals? We can never win as a foreign religion. The time must come when we transfer leadership and responsibility to Chinese shoulders. All agree to this in theory. But it is not so easy in practice. It is not easy for the Chinese who has been in a place of dependence and has looked up to the missionary as an authority. Under the old conditions transfer often lagged.

The revolution has come. Missionaries have been detached from their stations by order of the consuls; new loads have been thrown on the shoulders of the nationals and they have responded in a wonderful way. May it not be that the matter of transfer of responsibility and development of national leadership will be set ahead ten years or more by this very revolution? That in itself is no small asset.

Or take the matter of the naturalization of Christianity in China, making it seem like their own and not a foreign religion. A Chinese said to me: "Do you realize that when we go to worship we meet in an American-built church, built with American money, using an American style of architecture? We sing an American hymn to an American tune, accompanied on an American instrument. The whole thing is done in methods of a foreign continent. We know, and you must recognize, that unless this thing becomes indigenous and a part of us, unless our people cease to feel that one who becomes a Christian has thereby aligned himself with a foreign enterprise, it never can work." Anyone can see that. While the essentials are preserved, Christianity must put on Chinese dress. It must be thought out in Chinese ways. But this very necessary step is being forced upon the whole group by the rising tide of nationalism. I am not sure that it has not been set ahead fifteen or twenty years.

Again, the movement for interdenominational coöperation, to which I shall refer later, is already greatly accelerated by the revolution. I could give a long list of things of that kind which are possible credits to be put over against whatever debits this whole situation in China is producing today.

I am told, however, that the criticism that is so wide-spread today indicates that the missionary enterprise is degenerating. Never

before, people say, has there been such publicity given to the faults of the movement; criticisms by our press and from the nationals of other lands. I am not ignorant of these criticisms, but I refuse to believe that it indicates any probability that the foreign missionary enterprise will be given up by the western Churches.

Most of these criticisms that have been spoken I have either heard or read. No one can see our papers, or talk with globe-trotters, or sit in the gathering places on trans-Pacific ships without having to face myriads of these criticisms. But when we hear them today we need to remember at least a few things.

First, we are living in an age where criticism has gone to people's heads. Each generation goes to extremes on some point. This generation has become rabid on this matter of destructive comment. What generation before would have made Mencken its high priest? And yet we make him and Sinclair Lewis and others of that type rich by our purchase of the kind of criticism which they purvey. What generation before would have felt itself so constrained to find fault with people that it picks out its own national heroes, whether famous presidents or famous preachers, and pillories them for the sake of profit? When we hear criticism of the foreign missionary enterprise, at least make some allowance for the age in which we live.

In the second place, a great deal of the criticism is pure and unadulterated "bunk." One is impressed with the very inanity of much that is said about the work of our Christian representatives in the Orient. People who know nothing about it speak with the greatest assurance. Globe trotters, whose nearest approach to actual misionary work has been the adventure of buying a joss stick in some Chinese shop near a foreign-speaking hotel, condemn the enterprise with the utmost complacency.

I do not want you to have the impression that I do not think there is any place for criticism. No movement on earth is above it, and its value is perfectly obvious. On the other hand, it is possible for people to catch the disease of criticism so that they can see nothing but faults in anything they look at.

For twenty years I have been a minister. During that time many young people have stood before me to start their homes in wedlock. Many of them have come back to talk with me over their problems. One of the great sources of irritation, as I have observed it, is the tendency on the part of husbands and wives to be able to see the faults in the other person so largely that the virtues are forgotten. I remember a young couple who came to me after they had been married seven years. It seems that the first day when the wife

cooked the oatmeal she burned it. There was no question but that she had burned it. It was a real mistake. But over against the great values which that girl brought to wedlock that burnt oatmeal, though it was utterly insignificant, was never forgotten by her husband. Through the seven years of their married life, he never missed an opportunity to twit her about it in public. That small fault which would not have represented two per cent of her life was never allowed to escape from his thinking and talking. The ninety-eight per cent made up of her virtues he seldom thought of. Such folly is not confined to husbands and wives. It operates everywhere. People get so obsessed with criticism and fault-finding that they indulge themselves in it as a drunkard indulges his appetite. The absurdity of it is that when they have found fault with something they feel they have shown their own superiority. The reverse is true. Such criticism does not require a large amount of brains.

What we need to remember is that criticism has its value when it is accompanied by helpful suggestions. Analysis is helpful, but to attain its end it must be accompanied by synthesis. When you hear the flood of destructive criticism around you today don't be too much impressed with it. Make great allowances for the fact that much of it is unfounded and some of it is simply the expression of spiritual biliousness.

It is my conviction that this present flood of criticism has overshot itself. People are not permanently going to follow critical and destructive leaders. The missionaries who are quietly going on at their tasks can afford to laugh up their sleeves and, unless I miss my guess, this present mood will react into a tremendous sympathy for the very thing that is now being criticized. Some things are passing. Other things are permanent. It is well for you young people today to be able to distinguish between the two.

After the Civil War, there was a Colonel down South who had a colored coachman. One night they were driving through the dark when the coachman cried out in terror: "The world am comin' to an end. De stars am all fallin'." The Colonel looking out saw that they were passing through a shower of meteors and said to the coachman, "Mose, don't be scared," and pointing to the North Star shining through the dazzling shower he said: "There is one star that won't fall. Keep your eye on that and drive on."

If there is anything we need in this day of criticism and difficulty all around us in this enterprise, it is to be able to discern the transient from the permanent; to see the things that are not going to fall, and to remember that whatever comes and goes there still

remain: God Almighty, human need, and the ability of Jesus Christ to meet that need through people who will serve Him. These will stay and by them we can steer our way through.

Now, may I refer to some of the things which I believe will condition the enthusiastic backing of western Christians? I am confident that support will be continued, but the breadth of its advance and the eagerness with which it is underwritten will, I think, be greatly affected by certain things.

First, by the courage of our leadership and the willingness on the part of those who make our policies to face the demand which the task itself is making for certain changes. At present we are so organized that most of the contacts of the western Churches with the eastern Churches are through boards and missionaries. I am not a missionary, nor a member of a misisonary board, nor do I expect to be, but I am mingling constantly with those who are supporting this enterprise and, if I know their temper, I am certain that nothing could be worse than for them to feel that our boards are in a rut out of which they can not rise.

I am conversant with the complexities of the problems which the boards now face. I have an article in my system which I hope to write sometime on "The Dilemmas of a Mission Board." When I was on the field I jotted down twenty-two different points that represented Scylla and Charybdis for them. If they steered the ship too far to one side, they were threatened with the rocks there. If they went too far to the other side, they were in just as grave danger. But in spite of the difficulties I am sure that the way out is by an advance, not by marking time.

Slowly the western Church is coming to the realization that the promise of our work is in the development of an indigenous Church; that, as rapidly as is possible, we must train native leaders and transfer responsibility to them. We rely upon our missionary leaders and boards, secretaries, and missionaries, to make the adjustments which that transfer involves; to do it courageously and to take each step as fast and as completely as is possible. If the western Churches find that there are resources of native leadership which are not allowed a chance for expression; if these eastern Churches are being kept in tutelage when they could, with better advantage, advance to self-expression; if the western Churches come to believe that, I am sure it will vitally affect the permanent interest and support that they give the enterprise.

I have heard it said that some of our support would cease if the nationals wanted to assume control. That, I think, is only true

where we have a misconception. While some of our older people who have supported the missionary enterprise because they thought it was safely in our control might falter, the younger people who are to come on and support it in the future are conscious enough of the rights which the Christian nationals of other countries have to self-expression, so that they will not permanently support an enterprise that fails to appreciate this need. The program of advance is the program of the future. The program of fear is the program that induces declining support.

In the second place, I believe this matter of enthusiastic support is definitely related to the matter of competitive denominationalism on the foreign field. I am a man working in a denomination. I realize certain values that the denominations have contributed in this country and certain historic reasons for their existence, but I am convinced that our western denominationalism, as such, has no good place on the foreign field. It may be natural for us, reared in our different denominational groups, to think of perpetuating our Christian faith only in these paths, but I am certain it will not meet the needs of the national conditions there, nor will a program that centers upon fastening our western creedal and organizational differences upon the newer Churches of foreign countries permanently inspire the enthusiastic backing of our younger American Christians.

If there are board members who think fearfully of the loss their boards will sustain in contributions from older members if there should be a federated movement among the Christians of those countries, let me remind them that this enterprise is not permanently going to be supported by those who are now over sixty or seventy. Eventually it must make its appeal for support to the newer generation, a generation which is questioning the wisdom of these differences even here at home. Certainly they are questioning the value of our denominational lines in countries where there is no historical reason for their existence.

I remember sitting in a conference in Shanghai in which many prominent Chinese Christians were present. When asked to express myself upon this matter of the relationship between the denominations over there, I expressed the opinion above referred to. They said: "How shall we secure this breaking down of denominational barriers and coöperation between different sects of Christians?" My answer was, that if the Chinese waited for us to get together on this side before they attempted it over there, they would wait a long time, but if, because of the imperative demand for it that the work was placing on them, they would go ahead and take steps toward

getting together, I felt certain that the members of the western Churches on this side could not afford to repudiate their step, particularly so if it rose from the Chinese and not from the missionaries. While such a course might lose support from some, it would gain support from others, and I could not but hope that they would go ahead and make the venture.

I believe that we must give to the Chinese, Japanese and Indian people our Christ and our Bible and time for them to establish a real, religious experience, but with these essentials and the Holy Spirit as the guide of their Christian faith, I am certain we must let them build up the forms of organization that will fit their particular needs. We had that freedom; they ought to have the same and, speaking for myself, I am prepared to back a missionary enterprise proceeding upon that basis as heartily as I back it through the denomination now.

But this point is a two-edged sword so far as you young people are concerned because, for the most part, it is your generation that is pressing this question of interdenominational coöperation. If our boards do have the courage to go ahead and move in that direction they will undoubtedly lose support of many members over the country who have been taught to think solely along denominational lines. And then the challenge of this situation will come to you when the support of older people begins to drop. When they step down, you should step up. If you believe that the younger Churches of the Orient should have this freedom, then you should be the ones to help support the program that looks toward giving it to them.

Finally, a word to those of you who are thinking of this missionary enterprise in terms of your own lives. I have listened to speakers outline the type of work which still remains for the missionary to do upon the foreign field. How far they, or any of us, know the actual nature of the field which the foreign leader is to occupy in an area in which leadership is rapidly shifting to nationals' shoulders I am not sure, but one thing became clear to me as I mingled with the leaders of the newer Churches in the Orient; that is, that the foreign worker is to have an almost matchless opportunity for spiritual influence. The emphasis of the future will be less on administration; less upon finance; less upon things and more upon Christlikeness of life. The ability to pass on the spiritual inheritance of the West, accumulated through centuries, to the newer Churches of the East who are just beginning the adventure of Christianizing their own countries, will be the supreme qualification for missionary service.

Mr. David Yui, acknowledged as one of the outstanding Chinese

Christian leaders said in essence to a friend of mine who had long worked near him: "Whatever deep spiritual experiences come to you, share them with us. You who come from the West and who have, by your training and inheritance, contact with the rich Christian traditions of the long past, both mystical and practical, can serve us richly if you can incarnate them in yourselves and then pass them on to us. We need your spiritual inspiration even more than we need anything else you can give us." This newer ministry may require a higher type of unselfishness and Christlikeness than any missionary service that has been given before, but it may be the path to a larger and finer ministry in the mission field than has ever been offered.

I am reminded as I close of an inscription which I saw during my college days on the face of a granite shaft rising above the Mississippi River, over the grave of Owen Lovejoy. You will recall that Lovejoy espoused the cause of the abolition of slavery when that was very unpopular. He published a paper in favor of abolition. His neighbors objected. They threatened him if he persisted. Finally, they took his priniting press and threw it in the river. He fished it out and went on printing. The second time they threw his press in the river, burned his house, and killed him. His friends took up his body and buried it. After he had been dead some weeks, Wendell Phillips, the great orator of the Abolition Cause, came and stood at the grave of Lovejoy and gave utterance to the words that are now cut on the granite shaft that marks his last resting place.

"Lovejoy," he said, "people called you imprudent because you gave your life for this cause. I have noticed how very prudently most people sink into nameless graves while now and then one or two forget themselves into immortality."

The call to service on the mission field today seems to me to be stated there. It is a call to youth to forget itself into immortality.

TYPES OF SERVICE REQUIRED IN CHINA

W. Y. Chen

I have been asked to speak on this subject freely and out of my deepest convictions and out of my knowledge of the situation in China. To my mind the greatest contribution the missionary has made to China is not in the modernization of the country, but in the development of individual lives. Despite all the blunders they may have made in the past, the missionaries have revealed to the Chinese soul the idea of a Divine power and a Divine Saviour. They have also brought into the Chinese consciousness a new conception of man. They have sanctified the home and hallowed childhood and womanhood. These most noble and sacred services rendered to China through the tireless effort of the Christian missionaries have been written in the mind and the heart of our people.

Fundamentally, the type of service for westerners in the future Christian program of the East will not be different from that of the past. But there is the need of a new emphasis or a new method of approach because of the tremendous change that has taken place in the East. There stand out distinctly three types of service which are really the natural outcome of the development of the past and will claim the attention of the missionaries in the future.

First: Christian missionaries of the West will be called to contribute their share in building up the indigenous Church which will more effectively minister to the needs of the country. With the rise of the spirit of nationalism in all the great eastern nations, it seems that the day has come for the Church to clothe herself increasingly in native raiment.

The new Christian Church in China must take in all that is good in Chinese culture and especially in the spiritual heritage of the race. It must be a Church that brings home to the individual Chinese heart poise and strength, but it must also bring to Chinese society new values and goals. To borrow Stanley Jones' significant suggestion, there must emerge a Christ of the Chinese Road just as truly as a "Christ of the Indian Road." It will be the sublime task of

missionaries from America and Europe to stimulte the spirit of China to express itself in a native and dynamic Christian manner.

Second: for a long time to come the East will continue to look to the West for aid in the development of native Christian leaders. Just as a group of helpless Oriental disciples once looked to their Master for the training necessary to send them out as Christian leaders in their own right, so do Chinese Christians today look to the western missionaries to train them in the spirit and wisdom of our common Lord, in order that they also may come in due season to their proper place of leadership. In fact, this ministry to Chinese leadership through the stimulation of life, personality, and mental capacity, is the one great service which Western missionaries can now render us. In other words, we do not so much need men who will come over to us merely to run foreign Christian institutions as we need men filled with the power of the Holy Spirit, men who have vision and reasonableness, men who will give their lives in raising up a generation of consecrated Chinese leaders, and above all men who will see China through sympathetic eyes as China sees itself.

Third: the very greatest service that western missionaries can render to the East is in living the life of Christ. Nothing else will do more to hasten the coming of the Kingdom of God in the East than this re-living of the life of Jesus. Nothing is more misleading than the statement made by one writer that the missionary is the advance agent of civilization, who opens new markets and extends home trade. This writer shows how electric lights have replaced native lamps, how motor cars have crowded out wheelbarrows and how bobbed hair has taken the place of the Chinese queue. But no discerning Chinese Christian would say that this is what the true missionary has really meant to China. We know that the missionaries have rendered us a much more vital service than that. We do not need missionaries to westernize us, but we do sadly need them to live before us the life of Christ, to show us the living Christ.

Let me insist then, that the types of service which are now in demand in the East are essentially spiritual—the building up of an indigenous Church, the development of native Christian leaders, and the manifestation of a noble Christian life. From this point of view we can easily see what personal qualifications should mark the future missionary to the East. In broad terms, he must be physically, mentally and spiritually sound. But more specifically he must possess certain definite qualifications in order to fit well into the present situation.

In the first place, he must have the right motive for service. He must not only realize the needs in the field, but also feel that he is bringing a message from God to his fellow man. He must not first think of himself. His chief interest must be in the people whom he is going to serve. Once a young man said to me, "Mr. Chen, I should like to be a missionary in China, but, tell me, do you have any American homemade bread there, or do I have to live on rice and rats all the time?" I told him, "My dear sir, you do not have to eat rice, and rats are not in the catalog of our food at all. But if you are longing for the flesh pots of New York City, you had better stay with them."

Moreover, his motive must not be mere intellectual curiosity, the acquiring of knowledge of foreign lands, nor should it be a professional motive, the securing of a livelihood. There used to be the motive of pity, the desire to rescue sin-laden heathen of an inferior race; however pure and unselfish such a motive may be, it is not what appeals most to the Chinese. Let a missionary come in the cordial spirit of full brotherhood and he will always be welcome in the East.

In the second place, he must have a right understanding of the mind of the people and the significance of their civilization. He must be careful not to seek information from unreliable sources which create prejudices in his own mind.

Several years ago a man said to me, "Mr. Chen, you are quite different from your people."

"How so?" I asked.

He said, "Recently I read a book in which the author said that the Chinese are the queerest people in the world, because they do not speak with their mouths, but with their noses."

It was once quite proper for missionaries to preach the Gospel in the East with little or no knowledge of the meaning of eastern culture. They thought it necessary to displace the old with the new, that is, to displace eastern culture with western civilization. They felt that they must condemn all the old teachings, and discredit all existing customs and traditions. But today, missionaries, as well as native Christian leaders, are beginning to realize that the function of Christianity is not to destroy, but to fulfil. They are coming to understand that the very best service they can render to the East is not to destroy eastern culture, but to infuse it with the spirit of Christ.

Chinese Christians are not content simply to receive the great gifts of the West. They want also to lay China's precious treasures

at the feet of Christ. They are trying to unlock the treasures of the past, the age-long religious experiences and cultural traditions of their race, and to bring these as a contribution to the enrichment of Christian thought and life. We feel that western Christianity, with its genius for scientific precision and thoroughness, needs the latent spiritual power of the East to supply that which the western idea, fine as it is, so greatly lacks. If the missionary can catch our feeling on this point, perhaps he can help us do what we are now so blindly trying to do—that is, unlock our potentialities for the enrichment of world-wide Christianity. Such a missionary must of necessity be a man of humble spirit, keen insight and the highest power of sympathetic imagination. Otherwise, he will continue to minister to us rather than work with us.

In the third place, he must have a right spirit to serve and to assist. He must be willing to fill an inconspicuous place. That reminds me of a little story that was published several years ago in one of the American magazines about a missionary who was the head of a girls' school in Central China and who used to bring a group of two or three hundred girls to church every Sunday morning through a narrow and crowded street. She did not know what to say to the crowd to open up the way. One day she saw a man who was followed by a donkey and he cried out "Lu lai la, Lu lai la," which means, "Here comes the donkey." The crowd at once gave the man the right of way and he could go through. She quickly put those words down into the notebook and was glad she had found the "Open Sesame" which would open the way for her and for her students. On the following Sunday she boldly led the girls out through the narrow and crowded street and said, "Lu lai la, Lu lai la." She was surprised to find that her "Open Sesame" did not work. The crowd, instead of stepping aside, came closer and stared at her. The girls all cried out, "Oh, teacher, why did you call us girls donkeys?" It would have saved her a great deal of trouble had she asked a Chinese who knew the language to lead, and she herself had stayed behind to assist and to help the girls go through.

At this point, I think, the old Chinese philosopher Laotze has a message for us when he says:

> "The work is done, but how no one can see;
> 'Tis this that makes power not cease to be."

The real source of power is not always to be found in the place where it comes to outward manifestation, but sometimes it hides in obscurity.

We like to think of a missionary who comes to us as a source of power even though that power comes to a manifestation through a Chinese leader whom the missionary has inspired and instructed. Dr. Cheng Ching Yi, the General Secretary of the National Christian Council in China, has said, "In addition to possessing spiritual and intellectual qualifications, the missionary of today needs thoroughly to understand that his task is to assist the Chinese Churches, and to be willing to help, not to boss his Chinese fellow worker. In a word, we need missionaries with the mind of God to come over to help us."

In the fourth place, he must have a loving heart. There is no greater power that God has given us than love; love will do away with our pride and transcend national and racial boundaries. Love will make us forget our difficulties and sufferings. By love alone are we able to bring man to Jesus. The greatest influence in my own life, bringing me to the presence of God, was not the eloquent preaching of some evangelist, but the quiet example of an American missionary, a teacher, a friend of mine, whose noble life as a Christian teacher in China has won many hearts for Christ.

In an autumn evening, standing by the shore of the Min River in Foochow, I found myself in the midst of a group of more than three or four hundred school girls who were sobbing and weeping as they saw their beloved teacher off. That missionary was a Canadian lady, then the President of the Woman's College in Foochow. She kissed the girls one by one and whispered to each one of them a word of love and comfort. I said to myself, "I am not going to cry like these girls. A man ought not to be so emotional." But in a very mysterious way my feeling was carried away by the crowd. I could not help weeping too, though I tried very hard to hide myself.

Dear friends, those are the missionaries we want. They have China and her people in their hearts and reflect the love of the One who even laid down His life for His friends.

In conclusion, may I remind you that our task in establishing the Kingdom of God throughout the whole world is not yet completed. Once an American student who had been over in China lived with a Chinese student in a dormitory of an American university. He tried to convince his Chinese friend that everything in America is larger than in China. At the breakfast table he would point out that the American egg is larger than the Chinese. Walking under the moonlight, he pointed out that even the American moon is larger than the Chinese. One day a strange idea suddenly flashed into the mind

of the Chinese student. He went to the market and brought a turtle home. He put that in the bed of his friend. Late in the evening his friend came back and was horrified upon seeing a strange creature crawling out of his bed. He asked his friend what it was. The Chinese student answered slowly, "It is a Chinese bedbug." Friends, I don't believe the Chinese bedbug is really larger than the American, but there is one thing in China which is bigger than everything else in the world and that is the population of China. We have four hundred million souls. I wonder how we can pray for the coming of the Kingdom of God, if we neglect these four hundred million souls. We have only four hundred thousand Christians among the four hundred million people; that is, only one in a thousand. The present situation in China does not demand the withdrawal of the missionaries, but the increase of more heroic, self-sacrificing and Christ-like missionaries.

We need men like Dwight L. Moody, Phillips Brooks, Robert Morrison, and David Livingstone; men who will burn out their lives for Jesus.

We need missionaries, but we need those who will not only preach with their lips, but with their conduct and living as well, as actions speak louder than words.

We need missionaries to be our teachers, but we need those who will not only impart to our boys and girls the knowledge of books, but who will let them see that they themselves are living epistles written not with ink, but with the spirit of God Almighty.

THE APPROACH TO AFRICA

AKINTUNDÉ DIPEOLU

DURING my college days in the South, I developed a habit which has stayed with me until now and which I think will continue to stay with me. Very often I have found myself stealing behind the stage and looking into the faces of my fellow students, boys and girls, men and women. In those faces I have seen many things. I have seen the history, not only of the Negro students of the South, but I have seen the problems of the South. I have seen the problems of America.

During this week it has been a great privilege to me to have had the chance of looking into your faces and I see in these faces not the history of Africa, not the history of China, not the history of Japan, not the history of Canada, not the history of America, but the history of the world. We are writing history, fellow students, and it is very important how we write this history. We may be granted only a page. We may be granted only a paragraph! We may be granted only a line, but it is history, nevertheless. Let us be very careful as to how we write this history.

Realizing the significance of this Convention and the wonderful opportunity which it affords a person like myself to make known to you the mind, the hopes, and the aspirations of Africa and the African students, I am going to try to speak without any equivocation and I am going to give you what I consider the truth of the whole matter as it presents itself to me.

Deep down in the life and thought of every African has been imbedded this truth, from time immemorial, that a man is as God. The African does not worry himself to find out through a logical process of reasoning what kind of a god a man believes in. He watches the actions of the man, his words and his movements, and from these data concludes what kind of a god the man worships. As you go from place to place in Africa, through the length and breadth of the country, visiting places where tribal restrictions are prevalent, you see evidences of the kind of gods these tribes worship. Some of them signify the gods they worship by certain marks on their bodies. You can't mistake a man who worships the devil for

the man who worships thunder. The man who worships the devil is an embodiment of everything devilish. He cannot furnish an alibi if he wants to.

When, therefore, a new religion or system is introduced into Africa, the African judges the merits or demerits of this new system of religion not so much by the lofty ideals it puts forth as by the way in which its adherents, the ambassadors of this new religion, exemplify their religious principles in their lives and daily transactions. You can, therefore, see what evaluation we place upon your missionary, your governments, and your civilization.

We look upon your religion and your civilization and those who come to us as their representatives as being from a Christian country. Every one of your diplomatic negotiations and diplomatic representatives is regarded as coming essentially from a Christian country, until you fail to meet the acid test.

If one were to compare the map of the world today with the map of fifty years ago, he would undoubtedly notice marvelous changes. He would notice, for instance, that places which were regarded as unexplored thirty years ago have changed considerably. Not simply have a few sections come out and developed into great countries having great cities, but almost every place in the world today is being permeated with modern implements of war and modern methods of living.

There are many reasons for these changes. But great though the contribution of other agencies may be, they can hardly be compared in extent and value to the rich and noble influences of Christianity. It is not sufficient for us to give an account of the accomplishments of Christianity in the Western world. The story will not be complete until we form an estimate of what Christianity is accomplishing in the lands where missionaries have been laboring for many years.

What effect has this imported religion had upon the lives of these people? What transformation is it bringing about in their civilization? In other words, has Christianity accomplished anything at all? Has it helped or deterred the progress of these people? What is the future of Christianity in these lands in the near or distant future?

Africa's contact with the Christian faith dates as far back as the beginning of the Christian era. North Africa and Egypt, because of their close proximity to Europe, were great influential Christian regions in the early days. The Church of Alexandria was a center of great influence, radiating knowledge and light. These early forces, however, touched only the northern section of Africa.

It was only during the days of slavery and immediately after that active and extensive missionary propaganda was spread to other sections of Africa.

The problems which challenge Christianity in Africa today are multiplying day by day, and they are to be found not only in our religious life, but in our economic, our political, and our social life as well.

Africa has always been regarded as a land of wild men and wild women and wild animals, where people live a comparatively easy life. But "this continent of surprises has given to this last generation the unique wonder of watching the vastest, the strangest, and the most mysterious of all lands thrown open for the first time to the grasp of the whole world". From the four corners of the earth they come to explore and to exploit her without giving any recognition to the fact that the indigenous races themselves have rights to independent development which other nations are bound to respect.

The African is one of the most reticent beings in the world. Apparently he is happy and jovial. He sings at his task, however difficult, and the sound of his characteristic laughter rings throughout the whole world. But this is where he has fooled the white man. The white man has regarded our racial peculiarities as indications of inferiority and has launched a program for the partitioning of our country and the exploitation of our natural resources without regard for our human rights.

It is true that Africa is rich in diamonds and in gold and in other things, and these fields have been explored, but there is one field in Africa that has yet to be explored, and that field is the mind of the African. Nobody has explored this field yet. If Christianity and other forces in the world will, with the aid of the dynamic personality of Jesus, explore the mind of the African, there will be revealed to the world the human riches of one of the great continents. But if Christianity and Christians join themselves with other imperialistic and mammonistic powers to suppress us, when we shall come to our own we shall surely bid Christianity good-bye.

It would be an attempt to turn the hand of the clock of progress backwards if I were to tell you that Christianity has not done anything at all. Christianity has accomplished great things for us in Africa. You cannot eliminate the contribution of Christianity from Africa. That continent which was steeped in gross ignorance and superstition has been transformed by the rich, ennobling influence of the gospel of Christ. But if Christianity is to stay permanently on our continent, then it must permeate every interest and every

phase of our life, because a man's economic and social and political life is as important as his religious life.

Do you know that Africa is the battleground of nations, the "no man's land" for which all contend and cut one another's throats? The war of 1914 did not really originate with the killing of the Archduke of Austria. That was only a side issue. The World War was a culmination of an age-old scramble for the control of the raw material in Africa. And future wars, as I see it, are inevitable until the western nations have learned to respect the human element that is involved when they go to get these raw materials from foreign countries.

One of your New England professors, whose name I need not mention, published a statement that the Christian nations of the world must mobilize together to Christianize Africa, because if they allow the religion of Mohammed to permeate Africa, some day the Africans will revolt and overthrow their Nordic supremacy, because the Mohammedan religion teaches revolt.

This statement not only shows the gross ignorance of the professor who wrote it, but it makes us suspect your Christianizing agencies of coming to give us the gospel of good will and teach us the gospel of *slap me on the one cheek and I will turn the other,* in order that we may not ultimately overthrow this so-called Nordic supremacy.

Do you know that Christianity is the most radical religion in the world and no person who has come into contact with the dynamic personality of Jesus will ever be satisfied with this unfounded Nordic supremacy theory? We are, therefore, thankful to Christianity for this one thing above all others, in that Christianity has opened our eyes to struggle for the Brotherhood of Man under the Fatherhood of God.

We Africans, it is true, are still in physical bondage and slavery, but thank God our spirit is no longer bound. And we shall be in physical subjection only so far as we have to bear it and no farther. We who attempt to bring about a reconciliation between the suppressed races today can only go thus far and no farther. Practical and tangible result must be wrought out to support our theoretical and academic beliefs. Otherwise the suppressed masses, not only in Africa, but in China, and even in America, will rise in revolt and overthrow this wonderful thing that Christianity has been working out courageously and with Christlike spirit all these years.

The time has come when we must get away from simply theorizing about Christianity and actually begin to believe what Jesus stands

for. Until we do that we shall be only cowards; we shall be only apologizing for what Jesus Christ stands for.

The situation in South Africa today is a typical example of the unrest in Africa. There you find a situation where you have a population of seven million people, six million black and one million white. The land has been divided into four parts. Three-fourths belongs to the whites, to one million people, and one-fourth to the natives, who are six million in number.

Do you not suspect what is ultimately going to happen about that? I regard the South African government as a foolish and ignorant child who builds a sand pile by the seaside to keep the sea away. When the crisis comes, not only will the sand pile be destroyed, but the child himself stands in danger of losing his life unless somebody comes to his rescue.

The colored races of the world today are asking for just treatment. The reason for their deep dissatisfaction is not hard to find. It is because you of the white race have placed the same estimation on Christianity and Jesus as you have placed on your skin. God and Jesus belong to the white man, we are told. Can we be expected to believe that? We want a God who has no color prejudice.

Jesus is the Savior of all men. God is He before whom white, black, yellow and brown can stand, without any feeling of a superiority or an inferiority complex, and can bow their heads and together say: "Our Father."

You have here in America a transplanted branch of the African tree—the Negro constituency of these United States. The struggle of the Negro, as well as of the other minority groups in America, is the struggle for democracy and until they have been given the right recognition, America can never be said to be truly democratic.

We, in Africa, are studiously watching your experiment with our cousins here, and this experiment will not only determine the practicability, or the utter impracticability of your democracy, but it will ultimately color our readiness or unreadiness to accept your Christianity, because as I said at the start, a man's actions betray his God.

Our friend, Stanley High, on his last world's tour visited South Africa. He was asked one morning to speak on Christianity to the white group. He prepared his speech. Just before he went inside he was approached by two African students and they said, "Mr. High, we understand you are going to speak to the white group this morning on Christianity. Will you tell us the meaning of your Jim-Crow cars in the South?" Will your Christianity take up this chal-

lenge? We challenge you to outlove us; we challenge you to outdistance us in practically applying the principles of Jesus.

"Africa stands today for the first time and probably for the last time in her history, at the fork-roads of destiny. One road leads down the slope and under the foot of race domination; the other road leads to the peak and it beckons to the difficult heights of race coöperation. The decision is inevitable in this generation." I hope this speech has not given you any wrong impressions. I certainly do not want to leave the impression that Christianity has not accomplished anything at all. I have simply tried to point out the dangers that are hindering the noble work of Christianity today among educated and thinking Africans. No captain who loves his boat will stay quiet at the side of an iceberg, if he is a true captain. Indeed, he will not rest content until he has been able to steer clear of that iceberg.

We, in Africa, realize what missionaries have done for us and the great contribution they have made to our progress. It is because I do not want to see this noble work perish that I have attempted to explain to you just what are the causes that are hindering the onward march of Christianity. For, it is in these terms alone that Jesus Christ can mean anything to me.

My whole educational career is an indication of what Christianity has done. I have never attended a government school until now. My elementary school in Africa was St. Paul's school, a school under the auspices of the Church of England. My high school training was in a school of the Wesleyan Methodist Missionary Society. Part of my college work was done in Africa in Fourah Bay College managed in coöperation by the Church of England and the Wesleyan Methodist Missionary Society.

Four years ago I came to the United States and attended Talladega College in the South under the auspices of the American Mission Association, a Congregational school. At the present time I am doing my post-graduate work in the Chicago Theological Seminary, as well as in the University of Chicago.

I want you to try such an experiment. Everything which savors of denominationalism has been driven from my mind. When I get back home my work will not be in sympathy with Congregationalism as such, but my eyes will be fixed on Jesus and the principles for which He stands. Denominationalism will have to give way in the face of that magnetic personality of Jesus, which is constantly calling those ready to serve Him to come along and not listen to the noise of the crowd.

Finally, let me bring to you, fellow students and friends of

America and Canada, the greetings of African students at home and abroad. We believe in you. We believe that you will not allow this inventory that we have been making these days to pass for nothing. We believe that you will give us your moral support and we believe that those who are represented here are not only the cream of America, but the cream of the world, and that the program of Christianity is dependent upon us.

The spirit of the New Africa is here, that spirit is always willing and ready to coöperate with all those who will help her to come to her own.

Fellow students and friends, the fight is not yet done. The dream of the ages is in a large measure yet unrealized and Jesus Christ is depending on us. If we fail Him then God fails. If we fail then the world fails. How dare we fail? Dare we not stand up as Christians and face the issues that have been pointed out on this platform all this week? It is not sufficient alone to join the critics and criticize Christianity without being willing to do something positive. If Christianity is anything at all it is a positive religion, and I would rather criticize it and work for it than to criticize it and stand on the fence.

In this onward march of students in their quest for truth, if you cannot push, please pull. If you cannot pull, please push, and if you can neither pull nor push, please get out of the way.

As we go away from this Mount of Transfiguration to face once more the tasks and the duties of life, there are those who will laugh us to scorn, and call us visionary. They will call these attempts of our dreams—fantastic dreams!

Dreams are they?—But they are God's dreams.
Shall we decry them and scorn them—
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That men shall meet with God face to face?
Dreams are they all.
But shall we despise them—
God's dreams?

REALIZING BROTHERHOOD IN INDIA

Mrs. Paul Appasamy

The new age is now being challenged with the enormous task of making this neighborhood into a brotherhood. Such a task can only be undertaken under the inspiration of some great emotional idea, generous and creative. Such great spiritual ideas and ideals have to come to us through religion and not through science. Therefore, the task of making this world neighborhood into a brotherhood depends on the spiritual genius of man. What part can religion play in this great endeavor? This is the question which is being asked throughout the world.

What, then, is to be the nature of your service in the East in the future Christian program? How else could I answer that question than by saying that only such service will be worth while as will help towards the realization of this great ideal of brotherhood? In other words, the type of service, its nature and methods, must be determined by the conditions which prevail throughout the world since the Great War.

Marvelous changes have taken place both in the outer world of events and in peoples' attitudes. Moreover, the World War has disillusioned the Orient regarding the Christianity of the West. Today with the perception of evils, such as the unscrupulous exploitation of the weak and helpless, the inhospitable race hatred and race exclusion, all too obvious in western civilization, and with the rise of national consciousness, the Orient is challenging the hithereto accepted superiority of the West and calling for a revaluation of values.

Just as changes are taking place in the political consciousness of the peoples, so also one notices a newly awakened religious consciousness everywhere. In the East one cannot fail to observe a new cultural and religious nationalism. Many reform movements have come into existence for the purification of the old religions of the East. Many valuable attempts are being made to bring to the forefront their vital contributions and to reinterpret them in the light of modern thought. It is gratifying to notice that such changes are also taking place in the West. We have come to the realization that

it is not the East nor the West, but the whole world which is still pagan. This lesson has been driven home to all races by the horrors of the World War.

The conception of sending out missionaries to preach the Gospel and baptize the "heathen," expecting thus to save their souls from eternal damnation, is giving place to a more liberal and rational attitude. The idea of acceptance of creeds and observance of rites as fundamental in religion has always been the most prolific source of hatred and intolerance. The demand today is that we place less stress on outward conformity, since that is contrary to the sphere and spirit of true religion.

You may then ask if missionary effort is at all justifiable. The question must, of course, be answered in the affirmative. It is, indeed, natural and desirable that every thinking man, who is conscious that some key to the solution of the perplexing problem of life is in his possession, should desire to share this knowledge with others. Every teacher, every thinker, every common man desires, by some means or other, to impress upon others the ideas which are, or seem to be, peculiarly his own, and, therefore, particularly important. Christianity, Buddhism, Socialism, have alike inspired their missionaries and gained adherents. This is only natural and enthusiasm is certainly contagious. Rightly has it been so, for only by spreading the truth can the truth be known. But difficulty arises only when the missionary, be he Christian or non-Christian, believes that his truth is both absolute and complete.

Unfortunately, Christian missionaries came to the East firmly convinced that they had the exclusive monopoly of truth. This attitude is now being challenged by the awakened Orient. Truth is universal and different races with different temperaments have grasped and emphasized different aspects of it. But the idea of an exclusive religion has tended to make the West both aggressive and unsympathetic. Hence, it has condemned and despised eastern religions, art, and music.

The consciousness of religious superiority, like that of race superiority, is certainly not conducive to better understanding. The East, therefore, wants the West to come, not in the spirit of condescension as of the giver of gifts, but in the spirit of humility, as of one seeking truth. Just as the East has much to learn from the West, the West also has much to learn from the East. Our relationship, in other words, must be reciprocal. Such mutual sharing is necessary since different races have different aspects of truth in their possession. Rightly did Mahatma Gandhi observe, in his

address before the students of the Bangalore Theological Seminary, that the greatest need of today in religion is its interpretation, not in the light of science, but of human experience. If you will come to the Orient with the desire to reinterpret your own religion in the light of human experience in the Orient, you will find your own religious life becoming richer and your relationship to non-Christians more tolerant and sympathetic.

Today the need is for western workers who are willing to take pains to study sympathetically the eastern philosophy of life, eastern culture, civilization, and religions and to help in the naturalization of Christianity.

In India, for instance, the indigenous methods of religious education should be studied and utilized. The Kalakshepan, Bhajana, and dramatization methods could be well used for the preaching of the gospel. Sadhu Sundar Singh, whom some of you here may know, has done a great deal to show the tremendous possibilities in the Sadhu form of life for the naturalization of Christianity, since a paid ministry is repulsive to Indians, in that it is contrary to the Indian religious ideal. There are a number of Indian customs and festivals which might be utilized with necessary modifications. The inspiring Hindu devotional literature should also be used in worship.

Similarly in church music, church architecture, and church organization, attempts should be made to prevent the deplorable tendency of denationalization. Men and women gifted with musical talents are wanted to study Indian music in order to displace the pipe organ and the piano in Indian Churches. The Reverend Popley is, indeed, making a notable contribution in this direction. No perceptible efforts have yet been made to adapt church architecture to the Indian requirements and artistic demands.

From these stray remarks I should not be understood to maintain that Western influence is, ipso facto, undesirable. But when one sees worthwhile customs, traditions, and literature despised and set aside as "heathenish" in order that some other things may be introduced from the West, one feels the obligation to sound a note of warning, since such a method deprives the community of its racial and cultural heritage. In fact, even today, the Indian Christian community stands condemned because of the denationalization brought about by such a process. I am glad to say, however, that we find a handful of Europeans experimenting in how to adapt themselves to Indian conditions and how to identify themselves with the people. Knowing as I do what some of them have already done and considering their ideal of service, it does not seem entirely unreasonable

to hope that their attempt may be a challenge to the young men and women who wish to consecrate themselves to a life of service to the peoples of the East.

The place that C. F. Andrews, an English missionary, S. E. Stokes, an American Quaker, and Dr. Forrester Paton, a Scotch medical doctor, hold in Indian hearts, is due not a little to their absolute identification with Indians in their life and their problems and their aspirations.

In this connection it may be worth while to read to you what the poet, Tagore, wrote to a Christian friend: "Do not be always trying to preach your doctrine," says the poet, "but give yourself in love. Your western mind is too much obsessed with the idea of conquest and possession. Your inveterate habit of proselytism is another form of it. Christ never preached Himself or any dogma or any doctrine. He preached the love of God. The object of a Christian should be to be like Christ, never to be like a coolie recruiter trying to bring coolies to his master's tea garden. Preaching your doctrine is no sacrifice at all; it is indulging in a luxury far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty, that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication. If you have in you your pride of race, pride of sect and pride of personal superiority strongly, there is no use trying to do good to others. They will reject your gift or even if they do accept it, they will not be equally benefited by it, instances of which can be seen in India every day. On the spiritual plane you cannot do good until you are good. You cannot preach the Christianity of the Christian sect until you are like Christ; and then you do not preach 'Christianity' but the love of God which Christ did."

Thus Tagore emphasizes personal identification not merely in habits, but also in love.

Personal identification means genuine partnership. Do we find such partnership in India today? Partnership certainly means reciprocity, and, if on the one hand, many Indian Christian workers are under the control of a body composed of foreigners, it would seem that hesitation on the part of foreign missionaries to place themselves under the direction of an Indian body is a denial of the principle of equality and brotherhood.

While reasonable arrangements might be made to meet real difficulties, it would seem that if once the principle of equality and brotherhood is accepted, any difference of position as between for-

eigners and Indians can be justified only on the ground of differences of intellectual and spiritual development, and not on racial grounds. I must not forget to mention that there are some Europeans who are working under Indian Boards of Directors. The present call is for more of such men and women who will set aside their ideas of superiority and work in coöperation with the nationals, and under their direction whenever necessary, in the extension of God's Kingdom on earth.

We now come to another one of the awkward problems which must be faced by anyone looking forward to a new type of service and that is the problem of financial control. It is beyond question that for a long time yet to come the Indian church is bound to be dependent on the West for financial help. It has been assumed that so long as this is so, the administration of these funds must remain in the hands of the foreign organization which is directly responsible to the home constituency.

It will be readily seen how powerful a hold this fact and this assumption have given the foreign missionary over missionary policy and even over the Indian Church. The resultant control has had unfortunate effects in many directions. The missionary has tended to become the ruler rather than the servant of the Indian Church. Further, he is paymaster of many of his Indian fellowworkers who thus become subordinates instead of colleagues. This position is reinforced by the fact that in the political sphere the two groups stand in the relation of rulers and ruled. Furthermore, Indians have largely been excluded from an effective voice in certain branches of missionary work which vitally affect them and their interests, such as the education of their children, or sometimes the training of candidates for the ministry.

Then again, the direction of missionary method by a foreign body without adequate Indian representation has gravely increased the danger that Christianity in India will express itself more and more on western rather than on indigenous lines. And so the question of self-government will have to be judged independently of self-support. I am glad to say that some praiseworthy efforts are being put forth in this direction by such organizations as the National Christian Council, but there are many denominational institutions where this principle is not put into effect. Since the Indian Church is very poor and the missions control large sums of money, if responsibility is to be strictly measured by self-support, it is clear that we have to face the inevitable consequence that we can only have Indian control and leadership in quite a small fraction of the whole

Christian organization in India, which in the present state of things in India would be suicidal.

Moreover, it must also be remembered that the money given by the Christian people of the West for the support of missionary work is given by them for the extension of God's Kingdom and though such funds may be entrusted to a missionary society to expend, it does not mean that such money should be handled only by westerners. All that the contributors are interested in is in knowing that such funds are used carefully in the uplift of humanity. Where there are Indians possessing the necessary knowledge and experience, there seems to be no reason why the funds supplied by the Christian West should not be administered by a body on which both foreign missionaries and Indians are represented. As I pointed out elsewhere, in some quarters the principle of joint responsibility is, however, steadily gaining ground and in recent years some marked developments in this association of Indians in the administration of foreign funds have been noticed. And it is to be hoped that the coming years will witness even more rapid progress in this direction.

So far we have discussed in a very desultory way some of the problems to be faced in a new type of service to the Indian Church and the Indian Christian Community. Let us turn now to the relationship of western Christians to non-Christians. In the early days we staked everything on credal beliefs and now we have come to the realization that what really counts is life itself. Furthermore, the national awakening in the Orient has made the Orient fight against all alien influences which tend to disintegrate its national and social life. This does not mean that the noble philosophy of life taught by Christ and the magnetism of His personality will discontinue to have profound influence on the thought and life of the East. It only means that the non-Christians have become keenly aware that the East should not become a mere meaningless copy of the West, but that it should assimilate western contributions and reproduce it according to its own genius.

Unfortunately Christian service so far has been only an interested service. Education, hospitals, etc., have all been used as effective means to convert people. Now the question is—why should not Christians offer themselves to the service of Hindu and Mohammedan schools merely for the love of service? There are many struggling institutions which would only too gladly welcome such coöperation. I believe the new type of Christian service should be that. We need to offer ourselves to meet the needs of peoples

irrespective of religious allegiance and results. In fact, western Christian service has been so greatly influenced by ulterior motives that even Christian institutions started by Christian nationals fail to find the sympathy, support and coöperation of westerners. A few years ago some Indian Christians started a splendid residential school for boys. Some of you may have heard of Mr. Job and his selfless leadership in this enterprise. He and his co-workers sacrificed their interests and the interests of their families. They often went even without salaries since there was not enough money. For five years they struggled and struggled hard, but only a short time ago the school was finally closed for lack of funds.

There are a number of indigenous activities undertaken by the Indian Christians. Many of you must have heard of Pandita Ramabai's Home for Widows and Orphans. The Christian people in America have been supporting it very generously with missionaries and money for the last thirty-five years or more. But now since her death the interest is waning. The National Missionary Society started by Indian Christians to send out Indian men and Indian women as missionaries about twenty-one years ago is doing very good work among the villagers. You will be glad to hear that though the object of the society is to send out Indian men and women, they do not refuse to welcome western men and women who are willing to identify themselves with the Indians. Just before I left India an English trained nurse offered her services, and the Women's Auxiliary of the National Missionary Society gladly accepted her and arranged to send her to one of the villages where they have been in need of a medical lady. The Ashra at Tirupattur lately started by two brothers, Dr. Jesudson of Tinnevilly and Dr. Forrester Paton, is another institution which stands for the spirit of the Master Who came not to be ministered unto, but to minister. The non-Christians who come into touch with these doctors and the young Indian volunteers exclaim, "If Christianity had been preached to us in this way, we would have become Christians long ago." Their lives speak louder than their words.

Service inspired by love and sympathy can never fail to draw those simple villagers to the feet of Christ. The Union College at Alwaya started a few years ago by a few Christian young men of Travancore to train their young people along definite Christian lines of service is doing good work. They have westerners who go out to them to help to work out their ideals. We need your coöperation and support. With great hesitation I would make mention of the new residential school for girls opened in Madras a few years ago

to train girls to come forward and take up their responsibilities and serve their fellow-beings who are not so favored as they are.

We have an English lady on the staff sent out by the committee in London. The Principal is an Indian lady graduate, and there are several other Indian teachers, but they are all living together and working for the good of those girls entrusted to their care.

I should like to mention one or two points about these institutions. First, they are all interdenominational and so any one who wishes to join and help in the name of Christ and is willing to share the ideals for which they stand is welcome. The second point is, that we are always finding it hard to run these institutions for lack of funds. I have known these institutions about which I am speaking intimately and know the way they struggle hard to keep above water. Finance is the rock on which many good and noble activities started unselfishly and with a great deal of self-sacrifice have been shattered. America is indeed in a position to help India. If the Christian people here could back up such indigenous activities with their money they would be doing a great work. After all, work undertaken by Indians for Indians is bound to be fruitful and meet the present needs of the people. India is awestruck with the wealth and waste in America. America seems to be so highly favored and her responsibilities too are great indeed.

The poverty of India is well known, and since about eighty per cent of the population is rural, most of India's poverty and suffering is seen in the villages. We need today young people who are filled with love for humanity and who will go out to India to help in the reconstruction of Indian villages. For such work we need school teachers, medical doctors and nurses, and experts in agriculture. We need young people with such qualifications to come out in the true spirit of Christian service to help the suffering masses of India. India is a land with great opportunities for service.

In conclusion, permit me to say that the type of service that the East calls for is that disinterested service which is characteristic of only those whose hearts are filled with the love of God. Such only will be able to forget that they are western and become more and more Indian and identify themselves with the people and their legitimate national aspirations.

To such young people of the West, India extends a cordial welcome. If you come to us in this spirit, then the religious West and the spiritual East can join hands in one great effort to make this world neighborhood into a brotherhood. It is to that type of world service that the present age calls you.

THE UNFINISHED TASK

ROBERT E. SPEER

AROUND the walls of the chapel of one of the best-known preparatory schools in the United States, the Hill School at Pottstown, Pennsylvania, there are rows of little bronze tablets, commemorating the lives and the characters of boys from the school who have finished their work in the world and gone on their way.

The latest of these tablets, before which I was standing only a few days ago, is a memorial to Maxwell Chaplin, a graduate of the school and of Princeton University and of Hartford Seminary, who went out to give a brief but glorious life to China and who died of cholera in the early months of 1926. He was a very rugged personality, a strong hater of wrong, especially of what he conceived to be the wrong of war. But the chief element in his strength was its tender gentleness. On the simple bronze tablet, under the name and the necessary dates, these are the words that are inscribed,

> "Gentle strength and noble heart, a lover of all mankind,
> The children of the Hill have passed this way."

What was the way that Max Chaplin passed? It was the way to the neglected and uncared-for places of the earth and into those wide areas of human life where Jesus Christ has not yet been adequately made known. Just a little over a year ago Mrs. Roys and my friend, Dr. Hugh Kerr, and I followed the actual geographical way that he had gone to his inland station far up in the heart of China. It was a beautiful autumn day. As we made our way in the little launch over the flooded country, covered as far as the eye could see by the overrunning waters of the river Hwai, our boatman made no attempt to follow the channel. He simply steered as his soundings indicated he might go, across the flooded farm lands. Hour after hour we passed over what had been the field of Max Chaplin's brief missionary career. There were cities and villages innumerable until at last we came to the hillside from which we looked down on his own station in one of the oldest cities of China, the city of Showchow.

In all those cities and villages by which we had come there was

not one single Christian, Chinese or foreign, trying to make our Saviour known, and as one looked off from the hillside above Showchow, here and there on the dry land and amid the flooded waters, he could see the little green patches of trees that betokened the presence of the uncounted villages where still Jesus Christ is to be proclaimed.

The nearest other mission station was hours and hours away. Under the old modes of travel it was days and days away. Not long afterwards we stood on the little hillside, beside the Taoist temple, behind that neighboring station, and tried to count the towns and villages on those wide plains in which Christ was yet to be made known. I could not count them all. The haze of the distance buried innumerable villages, but, as far as the eye could see, one could count them by the hundreds! Seven hundred and fifty I counted on that one plain looking out from that one hill, in most of which Christ's story was still to be told.

These are not exceptional conditions that one has to face in our actual world today, not in an unreal or unknown world, but the actual world in which our lives must be lived and our duty done. These are illustrative and representative. No one can exaggerate, undoubtedly, the immense diffusion of Christianity that has spread all through the world, far beyond any knowledge of ours as to where it has gone, but neither can one exaggerate today the magnitude of those areas where in our present world, nineteen centuries since Christianity began, Jesus Christ is still an unknown personality and power.

We attended, on this trip to which I was referring, gathering after gathering of Chinese and missionary leaders in many different parts of China, and everywhere we asked them honestly to tell us whether the work was measurably done, or whether we must go back to the Church at home and to the oncoming student generation and say that the Christian task still lies ahead, the great mass and volume of it unaccomplished, and before our faces. In Shantung Province, one of the most populous provinces, we asked how many of the villages of that great province, one of the oldest and best supplied in a Christian way in China, are Christianized. Let them reduce evangelism to its very lowest expression, a visit by any Christian, Chinese or foreigner, once a year, and how many of their villages were evangelized even according to that empty and unworthy definition, and they could not allege that one-twentieth of the villages of Shantung heard the Gospel at least once a year from any one, missionary or Chinese.

We raised the same question in the Province of Kwangtung at the other end of China, a province half the size of France, with a population of 28,500,000 but only 36,000 Christians, one half of them gathered into the strongest native church there is in China, the United Church of South China. The great task, the Church recognized, was only begun. You might distribute those 36,000 Christians, one by one, over all the towns and cities and villages of that Province of Kwangtung in Southern China and you would barely have a Christian for each one; the city of Canton, one Christian; all other great cities of the Province, one Christian, and one each down to the last village community.

And what is true of China is true not of China only. Summer before last I spent part of the summer in the great northern island of Japan, Hokkaido. It is frontier territory that reminds you for all the world of the frontier settlements in Alaska or Northern Canada, and there one could find villages by the hundred, half a dozen cities of fifty thousand population each, in which there was not one single preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns and villages, and there are less than 8,000 Christian workers, foreign and Japanese alike. You could distribute one to every city and smaller community in Japan, only one to Tokyo, one to Kyoto, and you would have 3,800 communities left over in which there would be no one to make Christ known.

I turn far away to the other lands, these Moslem lands of whose neglected needs we have been reminded by Mr. Hussein. I traveled in bitter winter weather, a few years ago, across the whole breadth of northern Persia. We rode from the Afghan border six hundred miles from Meshed to the city of Teheran, and in all that long reach, with city after city lying along our road, there was not one in which there was any one preaching this Gospel of the world's Saviour.

We turn for one other illustration to these great nations who are our nearest neighbors. There are many of us here today who listened to the tale of these lands only two years ago in the congress called by the evangelical Churches of South America in the city of Montevideo. They had a large map before us there which showed what they represented as "a continent within a continent." It was South America with a great littoral strip of one hundred and fifty or two hundred miles cut off the seacoast all around the continent. And that heart of South America was twice the size of the unreached heart of Asia, a million square miles greater than the corresponding heart of Africa. It contained 26,500,000 people and you could drive

lines four thousand miles north and south and two thousand east and west and never touch any Christian agency, Protestant or Roman Catholic. After four hundred years, we were told, the Roman Catholic Church itself still regarded this interior continent as a missionary field.

These are all only illustrative conditions. There has been an immense diffusion of the knowledge of Christ, but we face still a largely unevangelized world and the laborers are few.

And we need to remind ourselves not alone of these crass numerical and geographical facts to which I have just been referring; we need to remember also the great groups and classes of human needs and neglect still waiting to feel those impulses from Christ that have been often pictured for us so vividly. There are the lepers of the world. Nobody knows how many there are in the whole world. There may be a million. One out of every fifteen hundred in Northern India is a leper, and there are tens of thousands more in other lands, for whom not a hand has ever been lifted except a Christian hand, and most of whom still are uncared-for by any heart of love. This program of Christ of which we speak so easily contains a specific item with regard to the leper and also with regard to the blind. One thinks of the innumerable blind of the world, the 100,000 blind in the United Provinces of Northern India alone, for whom no religion has ever done a thing until at last Christian folk came and began to gather a few of the sightless under their care. There are a million and more uncared-for blind in the world.

One thinks of the great masses of physical suffering and disease. I want to read a paragraph from the report that ex-President Eliot, of Harvard, made to the Carnegie Foundation when he came back several years ago and presented his report called *Highways to Peace,* describing the things that had made the deepest impression on him as he had had his first experience in passing through the great lands of Asia:

"Whether we look at disease and premature death as sources of heavy industrial losses, or as preventable causes of grievous human suffering, we find the gift of western medicine and surgery to the Oriental populations to be one of the most precious things that western civilization can do for the East. To spread through the East the knowledge of western medicine and sanitation by building and conducting good hospitals, dispensaries and laboratories for medical diagnosis, establishing boards of health, and providing defenses against plague, cholera, smallpox and tuberculosis, is the surest

way to persuade intelligent people in the East that they may expect much from the inductive philosophy of the West acting in combination with the Christian religion in its simplest forms. There is no better subject than medicine in which to teach the universal inductive method.

"Any western organization which desires to promote friendly intercourse with an Oriental people can do nothing better than contribute to the introduction of western medicine, surgery and sanitation into China. The field for such beneficent work is immense, the obstacles to be overcome are serious but not insuperable, and the reward in the future comparative well-being of the Chinese is sure. The Chinese people are too intelligent not to trace practical beneficence to its spiritual sources, and to draw all the just inferences."

President Eliot had no question of the right and duty of the West to "invade the culture" of the East and to share with men everywhere the truth which it knew about the world and human life and duty.

One was not surprised that what impressed President Eliot most deeply was the great mass of preventable human suffering, greater than he ever dreamed of, to be found in lands where through all the years human suffering had never been cared for as alone it could be when and where the great ideas about life, the world and human duty come pouring out of the wellspring of the love and the light and the life of Christ.

There are in China today at the wildest estimate not more than 1,500 competent physicians, trained in modern medicine, and I suppose of all those, nine-tenths are found in a few of the large cities; and over great areas of China you can't find one competent physician to one, two, or three millions of people. I know very well what the conditions have been for years in Persia. Outside of four or five cities, you can't find ten—I doubt whether you could find five, qualified physicians in modern medicine for ten millions of people in Persia. Eighty-five per cent of the population of India is in the villages, and eighty-five per cent of the doctors of India are in the cities. And the death rate as is the case in Chile also, is three times that of Great Britain or the United States.

There is room in our modern world now, an instantaneous demand for not less than 100,000 new doctors adequately trained to deal with human suffering and disease. I do not say that they should all come from the Western lands; most of them should be raised up in the lands where they dwell. But I am speaking of real conditions that have to be confronted now in the modern world by all those

forces of all the lands on whom the responsibility rests to bring the Gospel and the spirit of Christ to bear on all the needs of human life.

And behind all this great mass of adult suffering lies a more pitiful mass still of child suffering and preventable mortality. I have here this morning statistical studies made of child mortality. They indicate that seventy-one per cent of the babies in Persia die before they are five years of age; seventy-five per cent of the babies in Central Africa, according to Dr. Howard Cook, of Uganda, die within the first week of their age; fifty per cent of the children in Kashmir, representative of a great section of Southern Asia, according to Dr. Neve, die within the first five years of their age. In Chile, which ought to be a health paradise, one-third die in early infancy. And one contrasts all this with conditions where the influence of Christ has more adequately gone. Here in Great Britain and America, child mortality is only eight per cent under the age of twelve. Every little child born under the Christian influences of these lands has from two to ten times the chance of life that a child has born in the non-Christian lands. The slaughter of the innocents at Bethlehem is as nothing in comparison with the avoidable child mortality of the non-Christian world today.

And behind all this one thinks of this great group of which our friend, Mrs. Kim, was speaking to us, the women and girls of the world, shut out for generations and centuries from their equal rights. I will not speak of them in the whole and I will not quote any supposedly prejudiced testimony with regard to them in part. I will read you only two words from India, from two men whose voices would be accepted as authoritative through the length and breadth of India, Mahatma Gandhi and Lala Lajpat Rai. This was the word of Lala Lajpat Rai at a Hindu Conference held two years ago in Bombay:

"The condition of our child widows is indescribable. God may bless those who are opposed to their remarriage, but their position induces so many abuses and brings about so much moral and physical misery as to cripple society as a whole and handicap it in the struggle for life."

And these are Gandhi's words in *Young India* regarding child marriages and enforced widowhood: "It is sapping the vitality of thousands of our promising boys and girls on whom the whole future of Indian society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling

child-mortality and still-births now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength and courage, and morality."

And one looks beyond all these great classes of human need to the mass of intellectual night. Our Lord spoke more literally than we have usually supposed when He called Himself the "Light of the World," for where He has gone, the light has broken and men have sought eagerly for all truth and have shared what they knew with the rest of mankind and of womankind, too. But every non-Christian religion has left the mass of its people illiterate.

I attended only a week ago one of the last meetings of the Near East Survey Committee, not the Near East Relief, but a Committee appointed by the Near East Relief with full independence and made up largely of skilled and experienced men, to conduct a survey of the whole Near East with regard to its future problems and necessities and its claims upon the western world. They had eliminated from their survey the element of religion, but I suppose there have been few more careful and scrupulous and capable examinations of the economic, industrial, and ethical condition of any region of the world than they have made of the Near East. One of their number drew a picture of Persia, and Syria, and Irak, a land as large as New England, and New York, and Pennsylvania, and Ohio combined, with a population just a little less than that of the population of the state of New York. In that area they told us that not one-tenth of the children would ever have any opportunity for education at all, and they went on to speak of the whole Near East, by no means the darkest corner of the world, with all its shadows of human need; of Bulgaria with one-fifth of its children dying before twelve months of age, of Armenia with one doctor to 5,000 and no nurses, while we have one doctor to 700 and one trained nurse to 340 people in the United States.

Our neighbors to the south know what the problem of education is, with the burden of illiteracy with which they are grappling, ranging from twenty-five per cent in Argentina to eighty per cent in Bolivia and Brazil, and our friends from China know what is is. I remember one of the progressive young leaders of China telling several years ago of a piece of work he had done in traveling to and fro in China trying to arouse his people to the realization of the task confronting them in the modern world. He had gone from Chamber of Commerce to Chamber of Commerce and he had devised all kinds of charts and diagrams by which to make vivid to these

Chinese leaders China's plight. He was speaking one day in the Chamber of Commerce of Tungchow. He told of China's undeveloped resources, her poverty of possession of the instrumentalities of progress and energy and production, and came at last to speak of her intellectual handicaps. He had a chart on which he pressed buttons and long ribbons sprang out across the audience. Each ribbon showed the percentage of illiteracy in the land printed above the ribbon. He pressed buttons for Germany, and France, and Great Britain and Japan with their almost negligible ratios of illiteracy and went on through the darker lands until he came to China's button, and as he was about to put his finger on it, he was interrupted. The President of the Chamber of Commerce rose up with tears running down his cheeks and said, "Young man, don't press that button. We have seen all that our hearts can bear. Show us no more of our shame."

We are not thinking of these things in terms of shame today. We are thinking of them in terms of great human need, in terms of human appeal of the whole world to those who possess, to share what they have with all the rest of mankind. And as we are facing now the areas in which Jesus Christ is not adequately known, we shall not be dealing justly with our real world if we forget the obvious and indisputable facts of which I have just been speaking.

But let us come, in the third place, to remind ourselves once again of the great realms and areas of corporate life in which Jesus Christ is not yet supreme.

These realms of life reach the world around, of course, and concern the whole world. And we are not to try to segregate these areas of need anywhere, wherever they are. They are for the whole Christian Church to confront and they call her to make Christ known across the length and breadth of the whole life of man. We have been reminded here of the great realm where Christ is inadequately known as yet, or if known, unacknowledged as Lord, where the relationships of the nations and the peoples intertwine. I think we have made, as Dr. Mott was telling us, far more progress than perhaps some of us, too close to our own times, as yet realize. But even so, how much is there still to be done before Jesus Christ's lordship is recognized as fully in all these ranges of collective relationships as we are ready to recognize it in the sphere of individual life. And in this other field of relationship of race to race, so close are we to these great acute problems today that we fail to realize how far Christ has brought us to a more human, a more brotherly, a more

Christlike sense of the relationship of the races in that great family that is of only one blood, with only one Father over all. But, even yet, how far we have to go! That men will read with such zest a book like *Trader Horn* today shows for one thing how much there is yet to be done, and shows for another how far we have passed from the old days with which that book deals that can never come back again.

Enough has been said of these matters, but we have not been reminded so adequately, I think, of those great realms of economic development that lie inevitably ahead of us, where for the whole world there will be suffering and disaster, unless Christ can be made known and given a lordship that He does not have today. There is no use thinking that we can turn back the tides of economic and mechanical progress and reverse the great processes that are making men masters of the world and of time. We ought to save all we can of old household industry, but Gandhi's dream of going back to a day when man shall discard machinery except the crude and primitive hand machinery of an early time is an absolutely hopeless and impossible dream. The machine age is inevitable, but thank God we still stand, so far as most of the world is concerned, only on the threshold of the great problem which it presents.

We have been given, I think, an exaggerated idea as to how far our modern industrialism has as yet eaten its way into the life of Asia. According to the last available statistics there are only 130,000 cotton factory operatives in the whole of China, and in the greatest center of Chinese factory manufacture, in Shanghai, there are about 180,000 operators in cotton and silk mills and factories of every kind, one-eighth of them children under twelve. Japan with one-sixth of China's population has ten times its number of factory workers. This great influence that is slowly and inevitably passing across the world has barely touched the fringe of Chinese life as yet. But, alas, if it goes further before Christ has been made its master!

Let me read to you an advertisement that appeared a few years ago in one of the papers in Shanghai, issued by one of the great mills for the purpose of inducing additional investment in its stock. Miss Burton quoted it at the Washington Missionary Convention:

"The profits of the —— factory surpassed $1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500, and the following is the wage table per day:

Men—15 to 25 cents
Women—10 to 15 cents
Boys above 15 years—10 to 15 cents
Girls above 15 years—5 to 10 cents
Small boys and girls under 10 years—from 3½ to 10 cents.

"The working hours are from five-thirty in the morning until five-thirty in the evening, and from five-thirty in the evening until five-thirty in the morning. No meals are supplied by the factory.

"It will be seen that the company is in an exceptionally favorable condition with an abundant supply of cheap labor to draw from. The annual profits have exceeded the total capital on at least three occasions."

Now it will not do to throw stones at any particular nationality, for after all, the worst conditions are those with which China herself alone can deal. The international labor regulations have been measurably adopted in the Japanese mills in China. They are more or less observed in some of the foreign mills in China, but the Chinese government has never attempted to enact or enforce them. Indeed China herself was expressly exempted, in the treaty governing these matters made in Washington a few years ago, from the obligation to bind herself to observe the regulations regarding protection of labor. You don't hear much about that unequal treaty in China, but it is one of those inequalities within her own power alone, that just as soon as possible China in her self-respect must care for.

I have seen this, my friends, with my own eyes, and nobody who has seen it with his own eyes will ever get the sight of it off the tablets of his memory. I saw in a match factory, up in the heart of China, where there were not any foreigners—all was absolutely Chinese, except the machinery—little boys and girls from six years of age up, working away for twelve hours a day, while the supervisors walked up and down between the benches with long laths in their hands to see that the tiny little ones did not loiter in their work. Your eye could not follow the speed or movement of those little hands, and you saw this great, impersonal, unhuman energy of our modern machine organization, uncontrolled by human sympathies, eating into the very deepest life of the Chinese people. It is easier to say that Christ must be Lord of industry than to tell how it is to be accomplished. But the need of making Him known and served here is as real as the need in a man's own personal life.

We are thinking today of areas of life where Christ must be made Lord, and we cannot shut our eyes to those great realms of life, nearby and far away, that are calling today, mutely perhaps,

but as vividly, as pitifully, as any call that ever came to men, for help which, in our faith and conviction, Christ and Christ alone, by His spirit and mind, can supply.

Let us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world in which and to which Jesus must be made known. Many of us no doubt have read Frazer's "The Golden Bough," and perhaps have been perplexed at times in reading in that massive work of all these indications of human longing across the ages, so many of which have expressed themselves in forms kindred to and anticipatory of many of the forms we hold most dear in our Christian faith. And I have heard men speak as though a great representation of that sort made it hard for them to believe in the Christian gospel. It acts just otherwise with me. I see in all these expressions of longing and desire in human hearts the groping after that which only Christ can bring, the hunger for the bread that came down out of heaven from God in Him. As Trench would have said, these are outreachings toward "the Desire of all Nations," their unconscious Desire. The non-Christian religions—what are they but just the attempt to put in language these great longings of the hearts of men? They are questionings that are authentic, vague and inadequate as their answers have been. And so far as the answers that the non-Christian religions have given have turned those longings back upon themselves or trampled upon them or deadened the spiritual natures of the men of Asia, they have been, as Dr. William Newton Clark used to say, an incumbrance on the highest nature of man, so that, indeed, you can find thousands of men in Asia today who are better than their religion, while where Christianity has gone men are inevitably inferior to their faith. Gandhi is morally superior to Krishna. But what man is superior to Christ?

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. I can put it best in a paragraph from a letter from our friend, Dean William Hung of the Yenching University in Northern China. "It seems to me," he says, "that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise

has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religion in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian religions more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces, scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm."

Mr. Hung is speaking of the educated group. The great mass is less affected, but even in the mass a change is coming too—and perhaps too fast. An imperfect faith surely is better than no faith at all. We are facing a world where our modern secularistic interpretation of nature is standing over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfil, but to destroy." And our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have life, bread of life, water of life. I am come not to destroy, but to fulfil."

Let us remind ourselves once again of those great areas of need which call to us right out of the heart of our sister Christian Churches in the non-Christian world on whom the burden of the unreached world primarily rests. I do not say it is their business or our business as Christian Churches alone, or how much of it is theirs and how much ours. God has many agencies through which He works. He will use all the movements and organizations of men and nations and all the forces of life. The State is one of His instruments as really as the Church. A great deal of the work of building a righteous and happy world is to be done by Christian men in other activities than those of the Church, and while the Church must inspire, it is not meant to constitute the economic or political body of organic action. We must recognize this. But we must recognize too, that the fundamental task which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. Of what Church? Well, the Churches abroad covet and claim our larger and not our lesser help. All I can do is just

to bring it to you authoritatively from two or three of these Christian bodies, which are kindred to us and with whom we are seeking to carry out this work of our Lord throughout the world. So many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian Churches themselves desire no more coöperation from us. I venture to say, very deliberately, this morning, that you cannot cite one single responsible or authoritative utterance of that kind from any one of the Churches in the mission field. Whoever has spoken in this way had no commission from any of these Churches. We know the hearts of these fellow Christians and they know our hearts and they know as well as we that the magnitude of the task is too great both for them and for us combined. So far from feeling adequate now to carry out that task themselves, never was there a day when a more authentic and appealing call was coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellowmen around the world. What St. Paul saw at night in his dream of the man of Macedonia asking his aid is nothing to what you and I can hear by daylight from every land today.

I have here an expression, for example, of what the Congregational churches in Japan said to the American Board when several years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves giving reasons for asking that foreign missionaries stay:

"(a). Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

"(b). For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough-going Christianization of Japanese culture, which is central to the culture of the Orient.

"(c). Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals,

is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

A little over a year ago, I attended a Conference with the Church of Christ in Japan. It is the largest Christian body in Japan. And this was the last of the resolutions that were put in our hands to bring back to the Church and the students of America:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"And there is need, as well, for extensive strengthening of our school staffs by the addition of trained, qualified teachers. The foreign mission era in Japan is not yet drawing to a close, and any misconceptions in that regard should be dissipated and the sympathy and the prayers and the active participation of American Christians encouraged to the fullest extent possible."

As for South America, there is no more representative Christian man on the continent than Erasmo Braga of Brazil, and last January he told the Foreign Missions Conference of North America, "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

I will quote only one other word, one of the most persuasive, from our friend K. T. Paul in Southern India. There is no more brave and independent spirit in India than K. T. Paul. There is no man more possessed with a right and true nationalistic spirit for his people, nor any man more competent to go his own way in representing Christ in India. This is his statement to the students of the British Church for all the help and coöperation they could give:

"Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition by India of Christ, and a willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians have prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British Churches to come forth and to serve as He served.

"The mass movements," he goes on, "which the Churches of the West established demand still in their care the lives of some of

the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience, but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

Then he proceeds to make his call for western educators and says that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore, the missionaries will not be needed any more.

"Their life and their service are still needed," he says. "Missionary responsibility can be discharged only through the human personalities sent out to the field. I do not know of any church in India which can entirely dispense with such a witness." And he adds, "We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.

"While we need you we are not idle. We are thinking and working too. We have nothing to offer but gratitude and friendship; still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Last of all we need to remind ourselves of great areas that are waiting for you and for me today in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America, there are great unoccupied fields in Jesus Christ. I heard a friend of mine say the other evening in a penetrating analysis of the religious problem that we are facing in our colleges and universities today, that there were two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good living God. But as for himself, he said, he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, I imagine we have all there is of it now and probably as the years go on it will shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour, then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us today and forever.

There is need of richer and deeper and ampler conviction. I know that we say at times that all that is necessary is just "the spirit of Jesus" or "His way of life," but those are mere verbal phrases;

they don't mean anything, unless there is content to them. What is that content and how great is it? Who is this Jesus of whose spirit we are speaking? What is the content and what are the sanctions of this way of life? And what is the power by which it can be anything else than a dead metaphor and a hopeless mockery to us? The moment we ask ourselves the inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises with the contacts of a world forever alien and hostile to it. As Mr. Kagawa said to us in Japan a year ago: "What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining faster in Japan than Christianity is gaining. And the Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and goodwill and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it, or if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. And economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and sixty per cent of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back again here today into our lives, with the old elemental simplicity of Him who actually touched lepers with His hand and who lived with the poor and told His disciples they must take up their cross and come after Him.

And there is a call to a new and a richer adventure in consecration. We unveiled this last week in our Board room a tablet to the memory of Dr. John Williams, who was killed in Nanking last

March by the lawless elements in the Southern army as they broke into Nanking, and who died, as you know (in spite of the lie one of our American newspapers printed) without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is the name and the date of his death, his martyr's death in Nanking, and beneath it the words, "Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us today? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the Cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier of a new world is not far away. You and I are standing on it here in this room on this New Year's morning, not the frontier of a new year of time alone, but the frontier, it may be, surely it must be, of a new life of love and fidelity and sacrifice, a life that shall set forth, from this day, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what, by His life and His death and His resurrection, Jesus Christ began.

DISCUSSION

WHAT ABOUT NATIONALIZING CHRISTIANITY?

Korean Student: Certain persons are saying, "We must have our own Christianity." But we must not be deceived about national Christianity. We must have world-wide Christianity.

Reply: There are many people who realize that. May I say this on behalf of the speakers who say, "We must make Christianity more Japanese, etc.," that they are not saying so thinking that theirs will be a peculiar kind of Christianity, but that Christianity will take root in their life and thought. Because, say what you will, we already have a British type of Christianity and an American type of Christianity. When one goes into a church in China and sings American hymns and observes American customs one feels that Christianity has not become vitally a part of Chinese life. They must write

their own hymns. Unless there is a Christian experience which expresses itself in its own native way and not just one that imitates other peoples, there is something lacking.

Question: Must the heritage of the West be disregarded? Is it of no value to other nations?

Mr. Jacobs of India: The emphasis has to be that what is truly Indian ought to come into the Church. We do not want to throw off the American hymns such as the hymns of Wesley and many things which we have found of benefit in your organizations. We want to take things we know will be of strength, but at the same time India would like to contribute her deep spiritual life: her conception of everything as sacred. Now in some of the Indian churches it is too absolutely Western. There needs to be more of adaptation to the Indian situation.

Question: Jesus said, "I came not to destroy, but to fulfil." Do you not think the missionaries have destroyed the contribution Orientals might have made?

Reply: They have not intentionally destroyed it, but they have often ignored it. We do many things without self-criticism just because we have always done them, and we need self-criticism. A good thing about the revolutionary situation abroad today is that the Orientals who never used to criticize because they were too polite to do it are now beginning to tell us what mistakes we have made.

SHALL MISSIONARIES RENOUNCE THEIR CITIZENSHIP?

Question: What are the difficulties in the way of missionaries going to foreign fields and renouncing their citizenship in this country and accepting citizenship in another country where they go? If they were to do that would it not do away with most of the difficulties that we now experience?

Dr. Beaven: I think it is possible, although I am not sure, that certain of our missionaries have become citizens of the countries in which they work. I am not sure that it is necessary. I think it is largely a matter of spirit. Some nationals have suggested that it might be advisable, but when asked whether they thought that that was actually necessary they said to me that they thought it was largely a matter of spirit. If a man's spirit was tainted with superiority because of his relationship to the nation from which he came, that was the thing that caused all the difficulty. It was not so much that he was a citizen of another nation, but he acted as though he were smarter or better or higher.

Mr. Takamatsu: We do not want Americans to give up citizenship and become Japanese. Christianity is catholic, universal.

Another reply: I do not think they want us to cease being Americans when we go there. It would be a contradiction of their own aspirations, because they want a national life themselves, and they do not want the mission-

aries to de-nationalize them. Will they ask us to de-nationalize ourselves? If you go to China, your relation to the work is not necessarily a matter of life-service. It is becoming much more uncertain. The situation is similar to that in institutions here. Can you go to an institution here and say, "Give me a life-job as a doctor or as a teacher." We have sometimes been able to do that in the foreign field, taking it as a life-job whether we made good or not. The reason that could be done was because the boards in this country did not always know whether we were making good or not, and the Chinese would not tell on us. Now they are telling on us, and it is a good thing they are. They say, "This man is going home on furlough; shall he come back? Yes, he has made good," or—"No, he must find a job elsewhere." Suppose the missionary who was not wanted again had given up his citizenship, and he came back to California. He could not land if the Chinese quota were filled. He would be a man without a country. They do not want us to give up our citizenship. It is a matter of attitude and life.

Question: Do you believe the East Indians, the Chinese, the Africans, and other groups are entitled to nationalistic aspirations? Another question is: Even though we nationalize these people, upon what economic philosophy is it going to be done?

As to China

Dr. Hodgkin: I should have thought what had been said in this hall already showed that the missionaries who have been speaking here—though we don't pretend to speak for the whole missionary body—do sympathize with the national aspirations of the people whom we are working with. Nationalism is a word which can cover many things. There is a nationalism which is the right aspiration of people for self-expression, and it is to be encouraged, especially in those nations which have hitherto been little able to express themselves because of lack of education or because of their relations to other peoples or for other reasons. There is a nationalism which is a danger to humanity when people begin to think so much of themselves that they think little of others. It is the former of these, we who go out to these nations wish to see succeed and to identify ourselves with as far as we may.

On the other question of the nature of the economic order which missionaries should or do profess to desire in the places to which they go, I can say there is as much difference between missionaries as other classes of Christians. I personally do not believe that it is a good thing for the peoples of the East to take our capitalistic system as it is today and transplant it as it is being transplanted throughout the world. But exactly what form of economic order will be worked out if it has a chance to work itself out through the best thinking of these nations is far too large a question to start discussing here now. I think it is not anything that can be labeled with a precise label such as those which we commonly use and perhaps but little understand.

As to Latin America

Dr. Mackay: As regards the republics of South America, the first subject

does not refer, because theoretically at least, each of the Latin American Republics is free, although we know that practically some of them are not free as regards self-determination. You know exactly what I mean, and for me the subject is an extraordinarily delicate one. I refer to the case of Nicaragua which had such an affair lately. Let me crystallize what the South American viewpoint is upon this matter. The large republics of South America recognize that the Central American republics are faced in their own internal life with tremendously difficult conditions. But they also recognize that it is very doubtful whether the surest way to moralize these republics, to give them the true sense and the true capacity to govern themselves, is by setting a mortgage upon those countries in such a way that generations, perhaps centuries, may pass before those people shall be able to determine their national life and destinies in the way that they feel would be best for their country. The veneer and the advantage of modern civilization may go there, but all that will not moralize the people themselves and give them the moral capacity for self-determination. So republics like that sometimes say that no other nation has the right to intervene in any way that may make that impossible, by accepting so large a mortgage in these countries as practically to take out of the hands of the nationals the possibility of determining their own national life for generations.

Question: I would like to ask Dr. Beaven if he thinks the churches will back up young people who go to other countries with the idea that they are to serve those people, who have no racial discrimination and who repudiate military protection, who aim to center control in the hands of the native people and who experiment in new and probably non-capitalistic economic systems? Moreover, will the church back such young people who stay here to work in this country with those same ideas?

Dr. Beaven: Some churches will. Some church people will. Many more church people will have to. As far as the future is concerned it belongs to the people who will dare. Fear does not lead. Adventure does. The future belongs to adventure. The past belongs to fear.

Question: If the political, economic and social injustice of the foreign powers is continued in the Orient, the time may come when the Orient will get strong enough to pass laws excluding missionaries and other commercial enterprises. Then what will be the course of missions, and what course will the Christians in America, for example, take to carry on their mission work?

Dr. Beaven: I may say that missionary society after missionary society is asking its group of representatives to go out without any gunboat protection whatsoever. And missionary after missionary not only is willing to do it, but plenty of missionaries have asked to be allowed to do it and the government wouldn't let them.

One of the things I found on the other side was that plenty of missionaries have wanted to take an attitude that they would not rely upon the armed protection, but in some cases government attitudes have been, "Our respon-

sibility is there whether you repudiate our relationship or not. If you are there (particularly if it is a woman, or women and children) we are under moral obligation, and even if you renounce the legal obligation, we are morally bound to protect you."

That is a very serious problem which the missionaries are only beginning to try to think through. But I think as far as the spirit of the missionary enterprise is concerned it is increasingly toward letting its representatives stand simply on their own feet as representatives of Jesus Christ and not representatives of government.

WHAT CHANGES ARE DESIRABLE IN MISSION WORK?

Question: We have been talking about coöperation and about turning over the leadership and finance to the nationals. If this Christian leadership is turned over to the nationals, will the funds be turned over to some national organization, or will they be given to the nationals individually?

Reply: Speaking from the standpoint of a missionary: It is not a break from an old method to a new method so much as an evolution and a development that is desired. For instance, no scrapping of the financial machinery and starting something *de novo*. That would mean disorder. It has to be an evolution, and the evolution that is going on is being speeded up in the growth of responsible leaders in these countries. In East China, in an organization which I know well, finances used to be held entirely in the hands of the missionaries. One of the most embarrassing things that a missionary has to meet is a situation which places him in the position of a paymaster. It is not a question only of the embarrassment of the Chinese receiving money; the missionary is just as sensitive to the incongruity of paying the Chinese. Then it came about that an executive committee composed of Chinese and missionaries together was organized, half missionaries and half Chinese. In the old days the Mission Board of America specified where the money sent was to be spent. If you wanted a gateman, you had to ask the Board if you could pay him. Then the change came where the mission committee appropriated lump sums and sent it to this executive committee, and they appropriated it together, which was a great advance. The next step was to make the majority of the members on that committee Chinese and the minority Americans. The reason for that is that we want to avoid a position where the missionaries can outvote the Chinese. It must be so that the Chinese can outvote us if they have a real point. That stage will continue for a good time, as long as most of the money comes from abroad. You cannot have a coöperative enterprise without a representative of the Board over there. The Chinese may come to this country and raise the money, but when a person who is an American and has the confidence of the Church over here vouches for the faith of those Chinese in that group, then the Church trusts the person they know. Later on the evolution will probably

go to the point where all of the administration will be in the hands of the Chinese. That does not mean we will not coöperate with them in funds, but it means that gradually they will have built up an organization which is efficient in handling the money and accounting for it—for you always have to account for the spending of money; you have to give vouchers for it, and that is the only honest thing to do.

Question: What is the true position for the modern missionary to take, whether to go as a guest and at the advice of the national Church, or to identify oneself fully with the national Church, subject to its discipline and sharing in all its privileges and responsibilities?

WHAT STANDARD OF LIVING SHOULD A MISSIONARY ADOPT?

Question: What need is there of the missionaries attempting to make their standard of living come nearer to the level of that of the people with whom they are working?

Reply: The spirit of the missionary, if a kindly, friendly, always hospitable, loving one, can transcend many, many difficulties caused by differences in standards of living. Missionaries really do not in most cases have too luxurious establishments according to "home" standards, though in comparison with native life they sometimes seem magnificent. The whole problem of what right a man has to luxury anywhere while there is desperate need in the world, needs to be faced squarely by each individual, and the Christlike thing, as far as each individual sees it, should be done. A missionary need not and cannot always conform to standards of living in another country—(especially if that would work harm to his health, or to his family's legitimate interests). But, luxuries being excluded, the only thing to be emphasized in this connection is the Christ spirit that can save any situation.

Indian Student: That missionary who makes the biggest sacrifice as regards this world's goods and personal comforts and luxury makes a stronger appeal in the Indian mind than the one who does not. If Gandhi takes any place of respect or honor among the Indians now, it is because of the tremendous sacrifice he has made. I want to ask this group, if the appeal is made to you (and the need is pressing now) will you be prepared to go to India and sacrifice your comforts and yet work with us? Because your work is going to be ten times more effective if you do that. If you are a comfortable and wealthy man from the base line and if you are living in respectable buildings in India, and if every evening you are going to ride down in your motor car, the Hindu will tell you that is not how Christ lived. I am not asking you to be ascetic. If India asks you to come and work, and we can offer you nothing but poverty, will you come? I am a Government servant and I have no particular attachment to any missionary work, but I tell you, knowing as I do the Hindu thought, that such work will be effective work.

Question from Chinese: Would the missionary who goes to the Far East sacrifice the education of his children? I would like to take the mind of Christ Jesus. Does Christ require the total renunciation of the means of life? I want to educate my own children.

Indian: No, it does not mean at all total renunciation, but to possess this world's goods in so far as to help on the Kingdom of God, and secondly, not to place any value on anything worldly except as it has relation to the Kingdom of God. It is easier for people who have no families. India absolutely sympathizes with men who come with their families, and they understand the necessity of comforts and education of the children. It is only the superfluity of things they object to.

Question: Is there a value in the establishment of homes that have a certain sanitary standard and a certain standard of life for the children?

Indian Student: That is certainly true. Unfortunately, the rub comes when a man of the Indian community comes up and takes a position of responsibility and does the same kind of work as the missionary, and when he claims better houses and better kind of education for his children, certain missionaries say, "No, you come from a place where you can live in discomfort." It is then that this conflict comes between a missionary who is living a luxurious life and a man who claims the same thing.

WHAT ASSISTANCE IS DESIRED BY OTHER NATIONS?

Question: Can we get any expression of opinion from the Chinese in our midst as to what kind of assistance they would like to have from America?

Chinese Delegate: The Christian society of the West can help China in this way. Russia, as we all know, is going to help the nationalistic spirit in China. On the other hand, America is opposed to Russia. She professes to uphold the democratic ideal to the Chinese people. It means that either China will go towards the Russian Soviet system of democratizing China, or work slowly through the democratic ideal of America.

What can the American public do? It seems to me all the students ought to study what the nationalistic party has for its program. I would like to suggest that there are three things in the minds of the Chinese that we want to accomplish. The first is to procure equality for China in the family of nations. The second is to erect a real democratic government, a real republic which will be of the people, for the people, and by the people. The third is to procure economic equality for the laboring masses and the peasants. All these ideals can be harmonized, either through the Russian ideal or the American ideal, but the Russian ideal says: "We want to revolutionize the world by force." America says, "We want to democratize the world through love."

Which one of these ideals comes closest to China? It depends on the attitude taken by America and the attitude taken by Russia and western

Europe. This is the struggle as I see it that is going on in nationalism in China.

Question: What specifically do the nationals want of missionaries? What definite lines of work?

Mr. Takamatsu: First missionaries were far ahead of Orientals, who came for help from them in every line. Now in Japan, many Japanese are up to the mark in medicine, education, and other branches. The chief need is not in specific lines of work, but it is for a real spirit of evangelism, genuineness of personality and enthusiasm, and these in any line of work. You have behind you years of Christian experience, whether we realize it or not. Japan needs this.

Question: What kind of men and women missionaries are needed in Africa?

Reply from African: It is a pity that it was once thought by mission board representatives that the kind of missionary that should be sent to Africa was the most ill-equipped missionary and some people have been sent over with only one month's training. If India is to have men with about five years' experience in your best theological seminaries; if Japan requires a highly qualified missionary; if China requires as much, it seems that we in Africa require that kind of missionary also. We feel that it is at this critical moment that we need highly qualified men. You know if you make the foundation weak, then your superstructure will fall down. This is the time we are seeking to find a way out. This is the time when we are learning. We need all sorts of men. We need your best medical specialists, your best missionaries, and your best everything—so that the foundation shall rest securely. So that there is no one kind of representative which is needed most. I think at this time of national development that we need the agriculturists, the doctors, and the lawyers. A missionary indeed has to be a combination of all sorts of things.

VII

FINDING OUR PLACE IN GOD'S PLAN FOR THE WORLD

SYNOPSIS

One cannot honestly take into serious consideration the situation which has been presented in the addresses which precede this section without asking oneself the very personal question: What is my relation to it all? As a favored member of this generation, one who has had the privilege of an education beyond that of the general mass of mankind, have I any particular responsibility to bear in the world today? Does God have a purpose for humanity in which I may share? Can I discover the place and the profession in which I can contribute most largely to the progress of mankind? Does God reveal His purposes to individuals? If so, in what manner does the understanding of this purpose come?

1. Mr. Henry P. Van Dusen suggests several fundamental principles of guidance to those who are confused in regard to these matters. It makes a great deal of difference to the individual as to whether he discovers God's purpose for him or fails to discover it. It makes a difference to the world, as well. We are not the masters of our fates, but we are masters of the choices of our life, and these choices influence our fate tremendously. Would Edison have been as great a servant of mankind if he had chosen to be a drugstore clerk? There may be a great deal of difference in approaching this problem from the standpoint of the thing one can do best and the best thing one can do. In vocational guidance should the starting point be the individual's particular abilities or the needs of the world? What is wrong with the question "Can't I be a Christian and still go into business?" What is the true measure of success? What attitude toward life is essential if one is to find guidance into his true vocation?

Mr. Van Dusen, who discusses these questions, is connected with the Student Division of the Y.M.C.A. He is a graduate of Princeton University and Union Theological Seminary. His book *In Quest of Life's Meaning* has done much to clarify student thinking about the essential meaning of the affirmations of Christian faith by a discussion from the angle of the practical concerns of life.

2. Mr. Norman Taylor answers the question *How God speaks to me* with three suggestions. Mr. Taylor is a Canadian, a graduate of St. John's College, Winnipeg, Manitoba, and Moody Bible Institute. He was an aviator during the World War and his war experiences led him to accept the call of God to be one of Christ's messengers of peace, to share in the endeavor which will eliminate war from the world. He is now a missionary in Mexico, under the American Presbyterian Board.

3. Miss Margaret Crutchfield, who speaks to the same subject, is a graduate of Vassar College, 1925, and has been connected recently with the Student Volunteer Movement as one of the Traveling Secretaries. Hers is a testimony from personal experience showing how the will of God has been made real to her through experiments in friendship with unattractive and difficult fellow students. An attempt to put religious theories to the test of laboratory experiment has led to a discovery of reality where uncertainty and doubt once existed.

Thoughts for Meditation and Prayer

We know that there are certain imperative needs of human life which must be met if life is to go on. We must have food and clothing and shelter. But there are experiences in life which reveal needs and demand satisfactions far beyond these elemental concerns of the body. No merely physical interpretation of life can ever satisfy the human spirit. Philosophers or psychologists will never be able to bow the soul off the stage. God has made us for Himself and we find no rest until we rest in Him.

It is the glory of Jesus that "He saw life steadily and saw it whole." He taught no ascetic denial of the body, nor, on the other hand, did He propose a program of social amelioration which aimed at physical satisfaction alone. To meet the desperate physical needs of men—do we not need His spirit? For the earth has abundance for all, if it were only shared. To meet the deepest needs of our souls, where shall we turn apart from His good news? And if the needs of all mankind are essentially similar, do not all men need what Christ may give?

"In those days when a great crowd had gathered again and they had nothing to eat, He called His disciples to Him and said to them: I pity these people, for they have been staying with me three days now and they have nothing left to eat. And if I send them home hungry they will give out on the way, for some of them come from a distance." Mk. 8:1-3.

"There is one thing you lack. Go sell all you have, and give the money to the poor, and then you will have heavenly riches." Mk. 10:21.

"Your heavenly Father knoweth that you have need of all these things." Mt. 6:32.

"The Scripture says: Man shall not live by bread alone, but by every word that cometh out of the mouth of God." Mt. 4:4.

"You must not work for the food that perishes, but for that which lasts for eternal life." Jno. 6:27.

"But you must make His Kingdom and uprightness before Him your greatest care, and you will have all these other things besides." Mt. 6:33.

GUIDING PRINCIPLES

HENRY P. VAN DUSEN

I WANT to suggest three or four very simple principles which may guide any of us in trying to discover our particular place in God's plan for the world. The first one is this: It makes a tremendous amount of difference, in fact, it makes all the difference in the world, whether you and I do discover our particular place in God's great plan for the world.

In the first place, it makes all the difference in the world for ourselves. We young people like to think that we are masters of our fates and captains of our souls. Usually the younger and more naïve we are, the more confidently we hold to that belief. But nobody can study human life deeply, certainly nobody can study the hundreds and thousands of men and women who go out of our colleges every year to take up their place in the life of the world, without realizing that that is absolutely untrue. We are not the masters of our fate.

What is true is this! You and I are masters of the few great choices of our lives; the choice of our college, the choice of our friends, the choice of our life companion, the choice of our profession, the choice of where and how we are going to work. But when these choices are made we are involuntarily molded beyond any possibility of our recognition by the forces into which we have thrown ourselves in life, the great surrounding influences that we live with and work with day by day—by our schooling, our job, our friendships.

Watch any man five years out of college and he is a reflection of his job. You can see it on his face. Take three students who are very much alike, who come from the same kind of home and the same background, who have the same schooling, who go out of college with the same ideals. One of them goes into business on Wall Street; one of them becomes an editor of a monthly magazine; one of them goes into the Christian ministry. Five years later they meet. They hardly recognize each other. They no longer talk the same language. They no longer read the same books. No longer are they interested in the same ideas.

We are not masters of our fates and captains of our souls. We are masters of the choices of our life, and perhaps the first and most important of those choices is the choice of our life work.

It makes all the difference in the world for me whether I find my place in God's plan for the world. And then, in the second place, it makes all the difference in the world to the world. There is another fallacy that is widespread, and that is that it doesn't make any difference what you do or where you do it; that it is the kind of person you are that counts. A little common sense will show the nonsense of that idea. In so far as it emphasizes the fact that the most fundamental thing about a person's influence is his character, it is true and important, but in so far as it seems to indicate that a person can have the same influence for good wherever he is, it is nonsense. For who would say, for instance, that Thomas Edison would have been as great a servant of mankind had he been a drug-store clerk, mixing sodawater with all of the skill and efficiency he has been using to ferret out the secrets of nature these past fifty years, or that Dwight L. Moody would have made as great a contribution to his day if he had been a train conductor, punching tickets on the old Boston & Maine line from Springfield to East Northfield —punching tickets with the same power and consecration with which for thirty-five years he made God real to men. It makes all the difference in the world to the world whether you and I find our particular place in God's great plan for the world.

There is a place in the great ongoing progress of human life and human society where I can help that progress most; and that is God's will for my life. *God's plan for my life* may be a very real thing to many of us. But for some of us it may be just a formula, like the phrases of the theologians—sounding brass and a tinkling cymbal. It was so for many of us until it began to fill with content and meaning through the passage of the years as God Himself became more real to us. The idea of God's having a particular plan for me, a particular place which is the one place where I ought to be, is a conception that is tremendously difficult for many of us, but I want to say that if it is difficult don't let that discourage you. It *is* difficult to understand how an insignificant individual should have a definite and particular place to fill in the unlimited universe of God. Even if you can't see clearly through to confidence in this matter, there is another conception that I think is acceptable to most of us, and that is the conception of a great plan for the world as a whole. There seems to be a continual upreach and development of human life and human society toward some great ideal. And it seems

possible to mold life and shape it into something finer and better than the past has yet experienced. That is what we mean when we talk about God's plan for the world. I believe that God's plan for the world is for an ever-growing, and (as far as man coöperates) an ever-progressing development of human life and society toward the kind of brotherhood that this world ought to be. It is a concept that is real and can grip the mind and the heart of every student who faces it.

God's plan for the world is largely a question of needs—of certain physical needs, the need for the amelioration of suffering, squalor and injustice; of intellectual needs, of the need for clear thinking and hard-bought discoveries of truth, truth about nature and truth about life; of the need of moral and spiritual resources.

These needs vary somewhat from period to period, and our particular task is to seek to discover what are the most pressing needs in the particular period in which we live, because that is God's will for our day. Somewhere within that greatest need, there is a place where I, with the particular gifts and capacities which I possess, can count for most; and that is God's will for me. God's will for me is the point at which the world's most pressing need and my particular capacities and gifts meet.

And then there is another principle; and that is that as you and I face the problem of life work decision and try to discover what is the particular place for us, there will be two major factors under consideration and one or the other of them will be dominant.

If you could take your own mind now and turn it inside out, I warrant, from my knowledge of my own mind, and my knowledge of many a student's mind, that you would find two factors playing there. One is the factor of the world's need as I have tried to suggest it tonight and the other is the factor of your own particular interests and desires. As you make your life work decision, one or the other of those two is going to be dominant.

I know we say that there ought not be any conflict between the two. Theoretically there isn't, but that is like a lot of theories that stand well on paper, but don't ring true in human life. Frankly, there is likely to be a conflict between what seems to be the greatest need of the world and what we feel to be the particular desires and interests that we possess.

Did you ever take a piece of green cloth in a department store and have it shown to you under artificial light, and then take it outside under the bright sunlight and note its color there? It appears to be an entirely different shade of green. Well, something like that

is the difference which appears in this question of life work decision, when you face it under the light of your own particular interests or desires, or when you face it under the light of the world's needs.

You begin with yourself and say something like this: What are my particular gifts and aptitudes? What is the thing that I am best qualified to do? Yes, far more than that, what is the thing I most want to do? What are my likes and desires? When I answer these questions, then I will find my place in the world's need. Or you start from the world, and say something like this: In the particular day in which I live, what most needs to be done? What is the thing that the ongoing of this world-life of which I am a part demands shall be done in my generation? Whether you start from yourself or whether you start from the needs of the world will make a tremendous difference in your life career.

A friend of mine once pointed out to me this antithesis: It is the difference between the thing you can do best and the best thing you can do. It is the difference between the thing for which your particular aptitudes seem to qualify you and the thing which the need of human life calls for in your particular day. I personally feel that one of the weakest points in much of the vocational guidance that is given in our colleges today is that it starts under the wrong kind of a light. It starts under the artificial light of the individual's particular abilities and desires and gifts. I am confident that if you are going to find the place of greatest usefulness and of God's purpose in any plan which is great enough to be the plan of the living God, the place to begin is with the world's need. Examine life as you find it and ask, "What are the things that most need to be done?" and then ask, "Where do I, with the particular gifts and capacities that I have, best fit into those needs?" It is the difference between the thing you can do best and the best thing you can do.

That leads on to the next thing I want to suggest. What you and I most need in finding the best thing in life is not the answer to the particular question, "What shall I do?" What you and I most need is a new stance from which to view the problem. For the minute we begin to talk about the questions of life work decision, we begin to think in terms of jobs. What will I do? Shall I be a doctor, or a lawyer, or a nurse, or a teacher, or a diplomat, or a business man, or what? In a sense, this is right because ultimately God's will has to work itself out in a specific job, in a particular niche in life where you are going to work out your destiny. But the prior question which demands consideration concerns our whole attitude toward life.

When we consider our life work decision, usually there is another set of questions which follows soon after the questions of specific vocation. Some of you have been asking yourselves and others of us here at Detroit these questions. Here they are: Can't I be a Christian and still go into business? Is it true that I have to go to the foreign field if I am going to go the whole way? After all, isn't it true that it isn't what I do, it is the way in which I live that counts? If I am a Christian, do I have to be a minister or go into Christian work?

But when we put questions like these even in our own minds, we feel that there is something wrong. They don't ring true. Any man or woman who posits to himself, even silently in his own mind, the question: Can't I go into business and still be a Christian?—is thereby disqualified for discovering the will of God, not because it is impossible to be a Christian in business, but because if he enters business with that sort of attitude, he never will discover or do the will of God.

When we approach our life work decision that way, what we need is not a particular signpost to a specific vocation; what we need is an entirely new point of view. What we need is not an answer to a specific question; we need something to happen to us that will make us ask an entirely different kind of question. We need to be turned right straight around in our tracks where we are and to be headed in the opposite direction. Which is only another way of saying that we need to be converted, for that is exactly what conversion means.

Don't you sense the wrongness of that kind of a question? It sounds like a bell that has a crack in it. It doesn't ring true, because if you and I are going to discover the particular place in which we ought to be in the world's life, we have got somehow or other to see the world as God sees the world. We have got to hold God's vision for the world. I don't know whether I can make that real for you or not, but I don't want you to think of it as meaning that one must have matured to seventy years of spiritual experience. I believe it is a perfectly possible thing for any one of us, the youngest of us in this hall tonight, but I also believe with all my heart that no man ever discovers the will of God for himself until imperfectly, at least, he has begun to see the world as God sees the world.

That means that he has to see the world as one, geographically as one. He must rise up in his imagination above the arbitrary and artificial divisions that men have created. When a person has done that he discovers that there begin to emerge out of that picture en-

tirely different bases of classification, not the divisions which exist in men's minds and on men's maps, by races and by nations and by civilizations, but the divisions which are in terms of needs and opportunities and advantages and privileges.

When a person begins to view the world as God views it then the slums of New York must be put in the same class with the slums of Shanghai, and the mountain whites of Alaska must fall into the same category with the mountain yellows of inland China, and the sleek, self-satisfied, dissolute, pagan Mohammedan in the University of Cairo must appear side by side with the sleek, self-satisfied, dissolute, pagan student in Yale, or Illinois, or Rice, or Stanford.

This doesn't mean that the need all over the world is the same, because for those New York slums there is one doctor for every fifty families, and for the Shanghai slums there is one doctor for every thousand families. Teachers in certain parts of this country are a drug on the market, even the best of them; but in inland China there is one teacher for every five hundred thousand children. But it does mean that we can't really begin to see our place in the world's life until we rise above the way we have habitually looked at the world and get an entirely new view of the world. Moreover, we must see that this particular day and age in which you and I happen to live is not necessarily the most important age in all the world's history. You know, really, it isn't true that mankind has been struggling these tens of thousands of years so that this earth might be ready for you and me and our generation. We must see that success in the world's eyes and in the world's life may be as temporary as the newspapers on which it is proclaimed to the world. We must have perspective.

The business of creating a new world is a slow, tedious, age-long process. We have to see that if there are going to be fruits in the next generation it may be that there will have to be men and women who, like seeds, lose their life in the ground in this generation. We have to see that we are a part of a great process that doesn't concern our day alone, but concerns all time. We have to see that the end never justifies the means—never! To use evil means to get a good end, to have the highest ideal in the world, but to use the wrong methods to attain it never counts. We have to believe that it is worth more to put one solid stone into the structure of eternity, than it is to build a whole doll-house of papier-mâché that is going to crumble at our death or soon after. In other words, our appeal must be to eternity.

How do we know that this is the way that God views the world?

We know it for one thing from the experience of Jesus. I wonder whether you have ever wondered how it was that Jesus was able to stick at His job as He did, how He was able to adhere to His principles down the brief course of His life until He met the disgraceful death of the Cross. Jesus was a failure; a colossal, a tragic failure. If we had been outside the walls of Jerusalem that Passover Day, and had been wandering into the city along the familiar roadside, and had seen three men agonizing on crosses, we would have said what the crowd who wandered into Jerusalem did say, "What a pity! What a tragic failure!" Jesus went through it with confidence because He saw the world as God sees it. He appealed to eternity. If we are going to find our place in His great plan for the world in some very much less perfect and very much less notable way, we too must risk our all on that same appeal to eternity.

This, at least, is one meaning of the Cross. When you say that you risk your life on the principle of Christ and the Cross, you are saying that you believe that to live the kind of life He did, to invest your life in the way in which He did, is to put into the structure of eternity a few solid stones that will endure, and that to do that is worth more than all the success and plaudits of mankind.

That is what Christian faith is. Men and women, it comes down in our lives to a tremendously practical thing, to the question of whether we are willing to risk our lives in the same way in which He risked His life and to make our appeal as He made His appeal to eternity.

We have to look at the world as God looks at the world. And then there is one other thing. We have to share God's passion for the world. By that I mean no sudden and effervescent emotion of idealism which possesses us today and is dissipated tomorrow. I mean a far more difficult thing. I mean that gradually the vision of the whole world as one, of men living together as brothers, of mankind infused by the spirit which we know to have been in Jesus, that this vision will become so real to you that it will become the one dominating factor in your life, determining all the rest. Then you will begin to feel the concern of God for the world, and when that comes, then you will begin to know what is God's plan for your life.

This doesn't mean that all the perplexities are over. Perplexities will remain because there are so many things that seem equally to need doing. But such perplexities are perplexities of fact—simply the practical question of where you are needed most. There are perplexities which are perplexities of faith, perplexities as to whether

you dare to risk your whole life and your home and your career on the principles and in the spirit in which Jesus risked His life. But these perplexities are gone when you have decided to take the risk.

When you see the world in God's way and when you feel God's passion for the world, I cannot tell you where it is going to take you. I believe it would take many of us out to other lands, simply because in the great family of the world there is more actual inescapable need, physical, medical, educational, spiritual, moral, than in our sophisticated home lands. I still believe with all my heart that the greatest job and the greatest opportunity in all the world is that of a foreign missionary. I believe it more strongly than I did four years ago, or eight years ago, but I believe it for entirely different reasons. I believe it because in these intervening years just a bit of this view of the world has been given to me, and I see that out there is the place where the greatest needs of life are.

Then, I believe that some of us will, in all likelihood, find our way into spiritual leadership in this country, into what we used to call Christian work, simply because in this country today the greatest deficit is in spiritual vision and spiritual power and spiritual conviction. That lack will not be met except through a revived church and a revived ministry, and a revived Christianity.

But I think many of us will find our way ultimately into the business and industrial life of this country and into the ranks of labor. Will it be with the point of view with which all too many of us are considering going into business today, with the question on our lips, "Can I go into business and still be a Christian?" The answer to that question is, "No, you can't." The fact that you ask it that way proves that you cannot do it. But there will be a good many of us going into business in this country and abroad because we are Christians, because we are determined to be in up to the hilt in this game of the Kingdom of God and because we see in this sleek, comfortable, materialistic, self-satisfied nation of ours, that in business there is one of the neediest fields for Christian leadership. But no man or woman is fit to go into business unless he goes in with a deep consecration such as is required of those who go into the Christian ministry or to the foreign field.

There is just one more word. Usually, though not always, the task which has most caught and stimulated my imagination, which has lifted me up out of myself, purifying my passions and my motives, which has given me the consciousness of rising to something

of the possibilities that are within me—that usually, but not always, is God's will for me.

The vision of what we might be and do doesn't always last. There follow disillusionment and discouragement; other interests crowd in and we give it up. But the vision was true. L. P. Jacks is right when he says that within every man there are two voices, the voice of the hero and the voice of the coward. One voice urges caution, safety; the other urges courage, victory. One says, "Play the game of the crowd and be safe"; the other, "Play the game of the fool and be yourself." One asks no risks and promises security; the other asks the risk of everything—that one should thrust his life out with all that he is and all that he possesses wherever that vision and that passion lead. Those who dare so to thrust out life never ask for anything else, because there isn't anything in the world that can be exchanged for the ability to face yourself and your world and your God with your eyes open and to feel within yourself a voice saying to you, "Well done, good and faithful servant, you have built into the structure of eternity!"

A few years ago the religious world was startled to hear that Albert Schweitzer, the great German theologian, the author of some of the most important religious books of recent years, the famous musician, had resigned his position as a Professor in the University of Strassburg and had entered a medical school to prepare for medical service in the heart of Africa. Why had he done it? "It became steadily clearer to me," he says, "that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work. I had read about the physical miseries of the natives in the virgin forest. I had heard about them from missionaries, and the more I heard about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to use in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us," and then in this single sentence, "Moved by these thoughts I resolved, when already thirty years of age, to study medicine and put my ideas to the test out there."

I don't say that every one of us should follow Albert Schweitzer to where he has gone, but I do say that the attitude toward life work that Albert Schweitzer has is the only attitude in which a man or woman can discover the will of God, and the only attitude in which a man or a woman can discover the true meaning of life.

HOW GOD SPEAKS TO ME

NORMAN TAYLOR

EIGHT years ago I sat in the balcony, way at the back of that great convention hall in Des Moines, Iowa. I listened, as you have listened, to the stirring messages from all parts of the world, and as I listened my heart was stirred within me. One of the speakers quoted a poem carved at the base of the statue of General Gordon, which stands on the edge of the Sudan Desert. The last verse of that poem has stayed with me to this day.

> "They set me looking o'er the desert drear
> Where broodeth darkness as the darkest night;
> From many a mosque there comes the call to prayer.
> I hear no voice that calls on Christ for light,
> But still I wait, for the messenger of God
> That cometh late."

And it seemed to me that night that the call of God was imperative. Would I be late, too? God spoke to me as I sat on the hard bench in the back of that balcony. This is the subject on which I have been asked to speak tonight, "How God speaks to me."

Obviously, I have to draw from my own personal experience. Rather than take my experiences in the foreign field, I have chosen to illustrate what I am going to say from my war experiences, before the Student Volunteer Convention in Des Moines, Iowa. Not that I want to recall the War to any of your minds. Would to God that I could take out of my memory all thought of the War! Oh, it brings back to me things that I would fain forget, and yet I believe I can illustrate what I want to say to you tonight better by drawing on these experiences. Yet I want to say this: I am with you heart and soul in praying and hoping, yes, in working for anything that will make another war impossible.

When Christ was leaving this earth, He said to His disciples, "Go ye into all the world and preach the Gospel to every creature." I think He looked down into their hearts and saw the fear that came at the thought of attempting such a colossal task without His presence. Then He added, "Lo, I am with you always." It was as

though He said to His disciples, "I will be with you, not in body, but in spirit. I will be with you to guide you. I will be with you in spirit to counsel, to encourage, as I was before." What He did for His disciples of the first century, He is able and willing to do for His disciples of the twentieth century. In my experience I have found that God has spoken to me in three ways.

God has spoken to me first through His Word. I don't mean the superstitious opening of the Bible at random and taking as God's message to our souls the first verse that our eyes may fall upon. Anybody who practices that is bound to have difficulties and discouragements. What I mean is taking our Bibles and reading thoughtfully and carefully and finding therein the great principles that are going to guide our lives and not alone that, but finding therein the message for the needs of the hour.

I stand before you tonight as a Christian worker because God spoke to me through a verse in the Bible. I was converted only the day before I joined the army in 1914, and in the months and years which followed in France, I wandered far away from God. In the early part of 1917 I made up my mind to transfer from the Canadian forces to the Royal Air force. When I went over, a sister of mine wrote me saying, "In my reading I have come across a verse which I am passing on to you: 'The eternal God is Thy refuge, and underneath are the everlasting arms.'"

I laughed—hah! Why, what sense is there in that? Then I thought, "Now there may be something in this, and if there is, it is a rather good verse for flying."

Later, in February, 1918, we went one day on a patrol. We were flying eight or nine miles over the German lines at an altitude of over eighteen thousand feet, when, in the distance, we saw thirty or thirty-five machines. We were only fifteen. As we came nearer, we saw their brilliant colors and recognized the Reichtofen Circus. We had the altitude, so we came over them and dived down on them. In the dog fight (as we called it) which followed, we noticed that one of our men below us about a thousand feet was in difficulties. We put our nose down and went to his assistance and rid him of his opponents. When he got away, five hostile aircraft were on us. We slowly fought our way through them, going as fast as we could, and got rid of the last one over Dixmude. Then we had time to take stock of the machine.

The wings in several places were wobbly and there were holes all through them. The engine was barely turning over. We slowly went down and made a safe landing and then began to count the

holes in our machine. I had a bullet through my sleeve at my elbow, another one across my knees, another in the heel of my boot, and there were fifty-two holes through the machine. When the mechanics came to look over it, they found four of the main spars shot, and two of the landers were chipped. One of the mechanics said to me, "Mr. Taylor, by all the laws of the game you should have broken up in the air." Like a flash there came back into my mind that verse, "The eternal God is Thy refuge, and underneath are the everlasting arms."

The flying officers in the mess said, "Taylor, you have horse shoes hanging all around you." I thought, "Oh, no. There is something in this. Perhaps God has saved my life," and it started me back to God.

God speaks to us not alone through His word, but He speaks to us through circumstances, for, "Behind the dim unknown standeth God amid the shadows, keeping watch above His own," and so moulding the circumstances of each day that we can see His hand in the daily happenings, guiding us in that way.

In the latter part of March, 1918, the Germans broke through at Cambrai, and on the 26th of that month a number of squadrons were brought down south. We were assigned to hold the Germans back at all cost from the air while our Allied forces retired to the reserve line. In the afternoon we were flying low over the territory. Seeing a brigade of Germans advancing, we dived on them. They took shelter in the shell holes and trenches and retaliated.

In a moment I saw gasoline pouring out from the reserve tank under my seat and I punched my flying partner and said, "Our reserve tank is shot through."

He answered, "Our main tank's gone too. We are done for."

We were then about a thousand feet over this body of troops. We were pointing westward and as we went down we hoped to make about fifteen hundred yards. We didn't know where our line was. As we glided down we came to a field that was burning. Our troops had had stores of ammunition and they had caught fire. The fire was spreading all over the dry field. In holding off to get behind this fire we lost flying speed and spun down in the midst of it.

My partner was thrown out. I stayed in the machine and the engine telescoped over me. I don't remember getting out. The next I remember I was looking in the wreckage for my partner and then the machine caught fire. I turned and saw him struggling to get up, about seventy feet away. I went over and found that his left arm was broken in two places.

The fire, which we had feared, now came to our aid, for it acted as a smoke screen and we crept out of the smoke. As we crept we saw a German patrol coming up a narrow gauge railroad. We hid until they had passed. Then we went on again and the same thing happened again, and as we were cutting along and coming to a trench we heard a crack and knew we were being shot at. We looked around and there, three hundred yards behind us, was the foe. We jumped out and went overland and as we ran they got my partner in the right hand. To make a long story short, when everything was swimming before my eyes and I felt almost completely exhausted, we touched a British outpost and got into the line.

One of the men turned to me and said, "You know, we have had our rifles trained on you for the last half mile. We had orders to shoot everybody and anybody that tried to get through. That was because spies have gotten through in allied uniforms." Then he said, "But we saw they were firing at you and so we held our fire."

From the base hospital I wrote to some friends in England. I told them this story and the answer was, "Isn't that remarkable!" I had told them we were shot down at three-twenty and got into the line at five-fifteen. "We met for a prayer meeting at three-thirty in our church and we prayed for you." I felt, not that *perhaps* God saved my life, but that God *had* saved my life and that I owed my life to Him.

Yes, God will speak to us through circumstances. We needn't expect dramatic circumstances such as I have spoken of now. I think the only reason God had to speak to me in that way was because I was more pigheaded and more stupid than the average. God had to use force to make me see that He was speaking in that way. But God will speak to us through the circumstances of our daily lives. Perhaps He is speaking to some of you here in this Convention.

God speaks, not alone in these two ways, but He will speak to us by our inward convictions. When God saved us He didn't take away from us our common sense, our reasoning powers. He expects us to use them. And as we weigh the *pros* and *cons* in any matter He will speak to us by the convictions of our hearts.

But let me say this, that we can always check these convictions by looking for corroboration through His voice coming in one or both of these other ways. God cannot contradict Himself. His voice in one way will corroborate His voice in another way. In other words, it would be impossible for God to speak through our convictions, telling us to do something or other that would be against one of the great principles which are laid down in the Word of God. If

these voices do not harmonize, it is better for us to stand still until we are certain.

God speaks through inward convictions, not alone in the great matters, as guidance to our field of service, or our task in life, but for our daily duties as well. Let me illustrate again from my experience. Before I went to the air force, early in 1915, we camped, one day, in a reserve camp next to an airdrome. I was then interested in flying. I went over to look at the planes and I met an old friend of mine there.

I said, "Oh, hello, Mac. Come on over and have dinner with me tonight."

"Sure," he said, "I will come."

He came over. We hadn't been talking fifteen minutes until something started to say to me and kept saying, "Speak to him about his soul. Speak to him about his soul!"

But we discussed everything under the sun. We went over and visited some friends, and at about ten-thirty that night I took him through our lines and said, "Well, goodnight, Mac, I will see you again." He went on, and I turned back to my tent, conscious of the fact that I disobeyed God, but unconscious of the fact that a tragedy had been written into two lives. From that very moment, I was as one divorced from spiritual things, until I came back to God some two or three years later. I was out of tune with God and man.

The following morning I got up and went up the line. I came back just at sundown, rode into the lines and got off my horse and watched the planes come home. The aviators were evidently in good spirits because they were looping and rolling and spinning. I stood watching them. Suddenly the wings broke off one machine and as they floated earthward, the fuselage engine shot like a comet to the ground. I called, "Bring me my horse," thinking I would mount and ride over and see this crash. I looked at my watch. It was just supper time. I had seen lots of crashes before, so I changed my mind and walked into the mess hall.

Two days later I went across to see Mac. As I walked down the officers' lines I met one of the officers and I said, "Where will I find Mac's tent?"

"Oh," he said, "didn't you know that the night before last Mac's wings broke off at ten thousand feet and he was instantly killed?" I was stunned, and to my dying day I shall never forget that when God, through His Spirit, spoke to me I was disobedient.

Yes, God will speak to us in all these ways if we are willing to listen. "Call upon me and I will answer thee and show thee great

and mighty things which thou knowest not. And God is not a man that He shall lie. Hath He not said it, and will He not do it? Hath He not spoken and will He not make it good?" Yes, indeed He will, and oh, men and women, let us put Him to the test. He is our great loving, heavenly Father who wants to speak to us, wants to guide us if we will only listen. God grant that each one of us may.

KNOWING THROUGH DOING HIS WILL

MARGARET CRUTCHFIELD

THE Program Committee has asked me to speak on how I found what I feel is God's place for me in His plan for the world, and I am willing to try, only because I hope that by sincerely sharing our experiences we may help each other.

God's place for me is, I believe, in some foreign country as a missionary. I can't remember when I first realized that foreign missions was a possibility I wanted to consider. I grew up in a Christian home, a member of a big family, where we thought of God as not only our Father but also the Father of all people throughout the world. We knew that God had once sent His son Jesus Christ into the world to save all men, that is, to make all men able to live in the finest possible way. Naturally we thought it was the most important thing in the world for every one to have a chance to know Him. So I always considered the possibility that I might go to some foreign land to tell the people there of Him. And I think maybe the fact that I was a member of a big family helped me to realize how important other people were. In a big family you very soon realize that there are others to consider and that the greatest fun as well as the greatest difficulty in life comes from living with people.

But I only *thought* about being a missionary in those days. I was going to decide definitely when I grew up. I remember considering other possibilities too, including being a grand opera star or the world's greatest tennis player. When I went away to school, I realized that the time to decide was approaching. But I was having new experiences in those days and these were raising questions in my mind which held up the whole foreign missionary question.

While I was in preparatory school, the appeal came to us to help send money to save the Russian children, who were starving by thousands that winter. I had little brothers and sisters at home and knew how I would feel if they were starving, and I knew that the Russian children were like them. So voluntarily I became a member of the committee to raise money. I think I shall never forget

the shock of discovering how indifferent nice, attractive girls, who were my friends, could be to such a situation. Either they didn't care or they were forgetful, and either way, people died. They were ordinarily generous. They would offer to give us even half of their spending money, say for every twenty cents they spent on themselves they would give us twenty cents for the Russian children. But the logic of such generosity didn't convince me. I expected the whole forty cents, and I remember talking to some of them about it. I mentioned Jesus Christ and His ideas about God and people, but it didn't seem to make much difference to them. I began to wonder what difference it did make, and I began to see what could go on in the world.

I went on to college. One year I happened to live in a house where quite a large number of the least attractive girls in college roomed. They were nice girls, but they were the negative kind. Some of them were misfits, not particularly attractive, not particularly lovable to anyone. People were "nice" to them, but I noticed that the few most attractive girls in that house drew aside into a little group and, whenever the chance came, moved out of the house altogether. I found myself debating whether I should do the same thing. The desire for congenial companionship was keen within me. But suddenly the question came to me: You who have thought of being a foreign missionary, what do you think of the girls in this house? Are they God's children, too? Have they infinite value and infinite possibilities within them? I decided to stay in the house.

I wish I could tell you what I learned that year. I learned why some people are unattractive and I learned how we treat people who are unattractive and how little chance we give them to change. I began to know intimately some people who were bitter and resentful and decidedly unhappy, and also some people who were rather cheap in some of the things they did and who didn't seem to want to change. I didn't know how to talk to them about changing. I only knew they must be changed.

I also began to discover some things about myself. I discovered how lonely I could be in such a group of people when I had no way to help them become attractive and interesting and lovable and congenial. I found it quite a temptation to give the whole thing up and go away. But I could see that if there were people in the world who couldn't change we would always have to be running away from those unlovable people. Moreover, the question came to me: Can a God who is a Father make people who are unalterably unattractive? If we treat them so that they are unhappy, what about our whole idea of God and of life?

It was a situation that didn't satisfy me, but with all my ideas of God and of Jesus, I didn't know how it could be changed. I couldn't run away from it. I couldn't forget. I knew what it was to feel inadequate in those days, and how I listened for someone who could give me some suggestions! I remember that none of the preachers who preached in college that year and none of the Christian association meetings I went to ever gave me a hint on the subject of how people can be changed, or on another subject, how God can become real. God as a personal friend had ceased to be a reality to me, just when I needed Him most and wanted more than ever to know what He thought about His children, if they were His children.

I did some hard thinking and one day it dawned on me that the idea of life which so appealed to me, but which didn't seem to work in actual situations, came from Jesus Christ and that I knew a great deal more about His ideas than I did about Him. So I decided I would see what He was like. I got a modern translation of the New Testament and began to read with all sorts of questions in my mind. I wanted to know if He had ever faced a situation as baffling as mine, if He knew how to change people and how He did it. I knew He had died and I wanted to know why it was necessary to die in order to save people.

I found as I read in those days that Jesus as a person was far more real than I had ever suspected and that the situations He faced were not unlike my own. They were nearly all situations involving people, and I could see the way He lived with them. I saw that it worked with Him, yet I couldn't see how it would work with me.

But I couldn't get away from His personality. I found His way of treating people the most beautiful and convincing thing I had ever known. Since nothing else satisfied me, whether I thought it would work for me or not, I knew I had to give His way a trial. So I began trying it in my house at college.

I tried His belief in a God who is a Father and in people who as His children must, of course, have possibilities of attractiveness and lovableness that could be discovered. I tried for weeks with apparently no results. Then gradually I began to discover to my astonishment—just imagine, here I was trying out something I didn't expect to work, so when it began to work I was surprised—that there were lovely things in people which you could discover, if you kept your eyes open and loved them and lived with them long enough. I began to see that the reason they weren't more lovable was because they themselves often didn't have the right attitude toward other people, and I found that insofar as I helped them to see how their

attitudes hurt others they began to change. I had a totally new way of talking about Jesus Christ in those days. He was a person in human situations.

Well, when I discovered that people actually could be changed through faith and love that kept on when it cost something—that day I discovered what it was to be alive. If you haven't discovered it already, I hope you will soon. I also found that the Father God who had become unreal to me had come back and prayer was real again. I knew from personal experience that God has made all people His children with infinite possibilities in them, and that the love expressed in daily life, preëminently in Jesus Christ, is the thing that develops these possibilities. Seeing that happen was the joy of life itself. I never would have known that experience if I hadn't found it in Jesus Christ.

I didn't see it intellectually till after I had tried it and found that it worked. I don't believe we see with our minds that by losing our lives we find them. I think we see it only after we have tried it and found it to be true. Jesus makes us want to try it.

After that experience, I found the foreign mission question coming back very strongly, because God and people as I knew them then meant a great deal to me. I felt that if there was anyone in the world without the chance to discover the kind of life which Jesus could bring to him, I could never rest until I had done all I could to share that life with him.

I knew people here needed it just as much as people elsewhere. There was never any difference in my mind as to the needs of people. However, I did note that information about Jesus was more available to some than to others. He could bring life to me because I could find Him in the New Testament. In seeking to find out the facts about the world, just how many people could turn to Him when they needed Him, I found that He is available for the majority in this country if they will turn to Him, and that the majority in many foreign countries have no chance to hear or to read of Him. I knew something had to be done.

I found, too, that not every one could go to a foreign country, because there were health and educational requirements that had to be met and one had to be free from responsibility here. When I found I could meet those three requirements sufficiently to go, I knew where I wanted to go, so I joined the Student Volunteer Movement, because it had become my purpose, if God permit, to become a foreign missionary. I wish I could tell you how in the three years since then

I have seen more comprehensively the necessity of foreign missions if we believe in a God who is our Father.

The more I know Him and the more I find that Jesus' way of living works for me and for other people, the more I feel we can't stop until everyone has the chance to know Him. Sometimes I am tempted to stay here to work at some of the things that are heartbreaking in our own country, but I have come to realize that we simply can't do it by ourselves. The help which Christian foreign students have given me in understanding Jesus has made me see that we need the fresh insight their Christian countrymen will give us if we are going to solve our American problems. Likewise they need us.

Then, too, we know that there are groups of people following Christ in these other countries who face a tremendous number of people with whom they want to share Him. They are comparatively such a small group that they have asked us to come and help. If we don't go, they will carry on alone. But if we care about them, we don't want them to struggle against those tremendous odds while we keep a favorable balance here. I really want to go and work with them for the thing which I care about equally with them. I never think of us westerners as starting something in another country. I believe that God started this whole business and I think rather of those in other countries and of us here as workers with Him in this business of loving the world into a consciousness that it should be His family.

Two years ago I began to discover in some detail what lies behind life in our modern industrial world. I learned of some things that go on in some of our industries, some of our mines, and I realized that the things *I* wear, the trains *I* ride on, and the coal that warms *my* house, come from places where people suffer terribly, not only physically, but spiritually. I knew some of them and I saw the misunderstanding and bitterness in their lives, their hatred and anger towards some people. I couldn't criticize them, yet I could see how those feelings warped their lives and blinded their actions. And I saw what belief in God as our Father would mean for some of us, a sharing of our material possessions as well as our spiritual, to an extent few college students dream of. If we should do it, we would find ourselves very different from our present groups in many instances. It is difficult to be different from the people we are with, especially if they don't understand why; and it takes time to make them understand. I was glad that I had already discovered through my college experience that Jesus' way, even when it costs, is the most joyful thing in the world. Knowing that, I wanted to do what other-

wise would have seemed very hard. To me, the bitter tragedy of much of our industrial life throughout the world has been and is an almost overwhelming intensification of the necessity of foreign missions.

In summary I would say that it is not any one feeling or experience, but the growing understanding of life which comes to me through Jesus Christ, that has made me know that so long as foreign missionaries are needed my place in God's plan for the world is in some other country.

I don't know how God speaks to you. I know He speaks to different people in different ways. I don't know what He means to you, how real He is to you. But if to any of us His reality has no relation to Jesus Christ I suspect it is because we do not know or have not faced some of the most tragic facts of human life. While I believe that God speaks to us in nature and in prayer, in all sorts of different intimate ways peculiar to the individual, I believe that when we face all the facts of life, He loses his personal reality unless or until we have found Him through Jesus Christ. When we have found Him thus, we believe in foreign missions.

In my opinion, we students in this Convention, more than any other group of students in North America, are free to go into the foreign countries. We have the opportunity to have the education necessary and many of us have the health and can be free from responsibility here. I don't mean that all of us can go. But a surprisingly large proportion of us can go if we really want to.

I hope tonight that all of us will very seriously consider just what the God whom we call our Father wants us to do with our lives and where He wants us to live them. If we have the slightest fear of facing what His will means for us, I think it is because we do not really know Jesus Christ Himself. If we are fearful, if we hesitate at all, we should go back and study Him again. He will keep us from being afraid and He can lead us into knowing what is the place for each of us in God's great plan for all the world.

VIII

MAKING CHRIST KNOWN—
A MUTUAL RESPONSIBILITY

SYNOPSIS

THE theme of the Convention has been *Making Christ Known the World Around—a Mutual Responsibility.* The fruition of the labors of the missionaries of Christ who have pioneered in all the great areas of the earth is seen in the rise of indigenous Christian churches in all these areas. Missionaries of a previous generation went out to found Christian churches and of necessity were in the position of fathers to the children of faith whom they led to Christ. The mission boards in the West were in control of policies and directed the expenditure of funds on the mission field. The transaction of appointment to missionary service was a matter between the board and the prospective missionary, without consultation of the people to whom the missionary was sent. Times have changed. Out of Christian colleges abroad have come Christian men and women equipped with the same kind of training as Christian youth of the West enjoy. Many of them have pursued post-graduate studies in the greatest universities of the world. What will be the relationship between those who from this time on enter missionary service under the mission boards of the West and these Christians of the newer indigenous Churches?

Paternalism must be changed into fraternalism. There must be fellowship on the basis of equality and brotherly coöperation. Programs will no longer be projected from the "home base" in the West to the "foreign mission field." The resources of the western Churches in personnel and finance must be shared with those whose numbers are fewer and whose wealth is limited, but the administration and direction of the work will not be the chief concern of the boards, but rather the joint enterprise of those who are on the field. Missionaries are still needed—this is the clear call of the Christians abroad—but adjustments in attitude, function, and activity are required and it is essential that this be understood by all who anticipate missionary service or who propose to support the Christian world enterprise.

This section gives evidence that frank and free exchange of view-points and full fellowship is possible between the youth of the older Churches of the West and the youth of the younger Churches in other lands. More and more the task is being envisaged as a single task requiring mutual undertakings, mutually planned and mutually executed.

1. MR. LYMAN WHITE is a senior in the University of Iowa. He is President of the Christian Association in that University. He speaks for those whose life work will be in their own nations here in the West and he points out how far these nations sometimes called "Christian" are from measuring up to Christian standards. The unchristian areas in our national life constitute a challenge to courageous adventure on the part of the Christian youth who are training in the colleges today.

2. MR. STERLING TAKEUCHI is a Japanese student, at present in the University of Chicago working for his doctorate in Political Science. He is a graduate of the University of Texas. What opportunities lie before those Christian students from abroad who are now studying in the United States and Canada when they return to their native lands? Those who have come into contact with other nations should seek to interpret the best in those nations to their own people that mutual understanding may be developed. Their larger opportunities for training should lead to their dedicating their lives in service to those who have not been so fortunate.

3. MR. APPADURAI AARON is from India. He is now studying at the Y.M.C.A. College in Chicago and at Chicago University. He affirms the necessity that the missionary enterprise of the future be conducted as a genuinely coöperative enterprise. There must be a new era in sharing in which

there will be exchange of "the very best each country can offer for the better understanding of Jesus." Christian students from the East can exercise a useful ministry to the people of the West while they are studying here, and Mr. Aaron specifies several important particulars in this ministry.

4. Miss Dorothy Dunning is a graduate of Smith College, 1925. She is now preparing for medical missionary service in India, taking her medical course in College of Physicians and Surgeons, New York City. With what purpose, in what attitude, making what approach, do Christian youth of the older churches of the West enter missionary service today? Do they desire political safeguards set up by their own governments for their protection abroad? What do they think of sectarianism? Will they concern themselves with problems of war and international relations? Have they a gospel for personal need? Miss Dunning represents many Student Volunteers in her answers to these questions.

5. Mr. Andrew T. Roy is a 1925 graduate of Washington & Lee University of Virginia, and has recently traveled for the Student Volunteer Movement and for the Student Division of the Y.M.C.A. Mr. Roy undertakes to sum up student impressions as to the Convention and to point out ways and means of carrying the new conceptions of the Christian world enterprise which have been emphasized in the Convention into the life and thought of the students of the college campuses of the United States and Canada.

Thoughts for Meditation and Prayer

In the gospel of Matthew in the second chapter is the story of the Wise Men of the East. An interesting traditional variation of this story is given by a certain artist who has painted three eastern sages, one a Buddhist, one a Zoroastrian, and one a Confucianist, presenting gifts to the infant Jesus. Let us think of the enrichment which will come to the Christian fellowship when peoples of diverse heritage and cultural tradition shall contribute their experience and outlook to the common fund. What we know as Christianity is the interweaving of the revelation of God in Christ with the religious experience and thought of men. Until all the racial and cultural strands are woven in, the fabric will not be completed. All the races and all the nations have gifts which they may bring and lay at the feet of the King.

"He hath not left Himself without a witness in any nation." Act. 14:17.

"The light which lighteth every man coming into the world." Jno. 1:9.

"So you are no longer foreigners or strangers, but you are fellow-citizens of God's people, and members of His family. You are built upon the apostles and prophets as your foundation, and Christ Jesus Himself is the cornerstone. Through Him every part of the building is closely united and grows into a temple sacred through its relation to the Lord, and *you are yourselves built up into a dwelling* for God through the Spirit." Eph. 2:19-22.

"Gather us in; we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit land;
Gather us in.
Each sees one color of the rainbow light;
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven;
Gather us in."

—*George Matheson.*

YOUTH OF THE OLDER CHURCHES AT HOME

LYMAN WHITE

My friends, most of us will never do our life work outside of this country. We will spend our lives here, and I should not want any of us to think that because we must spend our lives here there are no great problems within the boundaries of America which we must face. There are problems here which I feel are just as grave as any problems to be found anywhere in the world. Unless we face these problems, unless we bring the principles of Jesus to bear upon them, the rest of the world can never become Christian.

What are these problems that we must face? There are those of race relations: 10,000,000 negroes in the United States. The rest of us, on the whole, look down upon them with contempt and discriminate against them, socially, economically, and I am sorry to say, even in our Churches.

Many of us will go back tonight and tomorrow to colleges and universities where there are foreign students. Are we going to let those foreign students go back to China and Japan and other countries with hatred of America, with dislike of Christianity, believing that Christianity is a failure here? Or are they going to go back with love of this country and with belief in Christianity? Those of us who go back to these colleges and universities must face that problem.

There are the problems of industry, and of labor, which are very great indeed. I have come into personal contact with them. I have worked in these Detroit factories at many jobs, such as putting in screws one after another, 10,000 a day, and I have wished, yes, and have almost prayed at times, that the machinery would break so that I might have, if only for a few minutes, a rest from the terrible monotony and nervous strain of that type of work. Yet there are millions who must do that all their lives. I hope that there are some of us here who will take that problem upon our hearts and give our lives to bring the principles of Jesus to bear upon it.

There is the problem of materialism. At times it almost seems to be the dominant spirit of America. Someone said on this platform that our idea is: Happy is the man who wants a lot of things

and gets them. I have come to feel in the last few months that we have no right to spend anything on ourselves except for those things which are really necessary. I have not lived this way, but that is the way which Christians must come to live, and they must carry that idea into the world.

There are problems of religion, especially the problem of denominationalism. There are so many churches that if I did know the names I wouldn't have time to tell them to you. All their petty little differences, their little quarrels and competition, mean a waste of energy which should be spent upon bringing the Kingdom of God on earth.

There is the problem of international relations and this I feel is perhaps the most serious problem we have to face here in America. I feel that the problem is more important here than any place else in the world. Why do I feel that? Well, America is very rich and very powerful. The world wonders what we are going to do. No one knows what we are going to do and I don't think that we know either. I think we are on the balance; we may go one way and we may go the other. The world is afraid of us and has many reasons for fearing and disliking us. We cut Japan to the heart with our Exclusion Act. All the countries south of us are afraid because of what we have done in Nicaragua and Haiti, and elsewhere, and they have good reason, I think, to be afraid. The nations of Europe, whether they are right or wrong in the matter, believe they should be forgiven the war debt, and I do too.

America instead of being a leader in the march toward world peace, is really a laggard, a straggler, not in the League of Nations, not in the World Court, and when we do coöperate with other nations we usually do it by the back door. America spends more than half a billion a year on the army and navy, proposes a $700,000,000 naval program and has military training in schools and colleges and universities. Isn't that a real problem? It must be met by bringing the principles of Jesus into the situation, by making Christ and His way of life known.

This will cost a good deal. It may cost us everything we have. It will if we do what we should. And Jesus knew that it would cost us a lot, for He said, "If any man will come after me, let him deny himself and take up his cross and follow me, for whosoever shall save his life shall lose it and whosoever will lose his life for my sake shall find it."

I hope that there will be many of us willing to lose our lives right here in America solving these great problems.

YOUTH OF THE YOUNGER CHURCHES IN THEIR OWN LANDS

STERLING R. TAKEUCHI

THROUGHOUT the entire sessions of this convention it has been made eminently clear to us that the central theme of the entire week has been that of making Christ known around the world. That is a mutual responsibility. That is to say, the Christianization of the world is no longer the task of the foreign missionaries alone, but it is one that involves an increasing amount of coöperation, mutual understanding, and the united efforts of the natives as well.

In speaking of the things that those who are the products of mission work, who are studying in the United States and Canada at the present time, may do when they go back to their respective countries, I want to consider the entire question largely through my own personal experience and observation.

Without going into detail of the needs of foreign lands, I believe that the first and most important thing of all which we volunteer students must do, when we go back to our countries, is to be true and faithful and sympathetic interpreters of the best that the West has shown to us.

My friends, mutual understanding and coöperation are demanded everywhere. Evidently we cannot see the best in America, the best that the American people can offer to us, by merely staying a few days in the streets of San Francisco, or Chicago or New York; nor can we find the soul of America in the headlines of the daily press. But I believe, my friends, that the soul of America must be found by living among the best American people, and they will show to us the foundation that underlies the democracy of the United States.

My friends, I had in my experience a change of attitude. When I landed, six years ago, as a small country boy from Japan in San Francisco, the expectation I had with regard to the possible treatment that I might receive in the United States was one of profound skepticism and of distrust. But I still remember very well my first experience in the United States. I was walking, I suppose it was about four in the afternoon, on August 15, 1921, on Market Street

in San Francisco. My hat was blown off by the wind. A gentleman, who happened to be following after me, picked it up and handed it to me and I did not know him. In all probability I shall never see him again. But that little bit of Christian courtesy shown to me, a stranger, in the very heart of a so-called center of anti-Japanese agitation in California, left a profound impression upon me. My feeling of skepticism and distrust has changed since that time to one of faith and confidence, and I am happy to say that during the last six years, in various parts of the United States, my impression has been one of courtesy and understanding and good will. Strangely enough, I have never felt homesick since I came to the United States.

My friends, in common with many other students from other lands in the United States, I think I have had many experiences and some of them have been very interesting. Let me illustrate how foreign students get in touch with the American people and learn their ways, and the things they do. It was a day during my stay in California. My missionary teacher and I were walking along the street. It was in Pasadena, California. We stopped in a small tea-house. There we saw a large signboard whereon was written in red letters, "Hot Dogs." My good teacher said, "The hot dog is very good to eat. Do you want some?" My friends, being a brilliant student of English, my answer to that question was an unqualified negative. I said, "No, sir. I can't eat anything like a hot dog."

During the last six years of my stay in the United States, I have become convinced beyond question that in heart the majority of the American people are fundamentally peace-loving, and that the American people would be the last ones to engage in an aggressive war against any nation, the opinion of a few mischief-makers to the contrary notwithstanding.

In the second place, I believe what we should do is to devote ourselves when we go back to our countries to the social, political, and economic reconstruction of our respective countries. Upon my return to my native land, I shall undertake to join my colleagues across the sea in the economic, political, and social reforms of my native land.

With all the progress Japan has made during the last seventy years, Japan today needs men and women consecrated by the highest type of Christian principles to turn her from exclusive emphasis upon the material to the abiding spiritual values; from the consideration of mere property to that of personality; from the making of money to the making of manhood. The needs of that great social

reconstruction have been well pointed out by one of my own countrymen here on the platform.

Furthermore, I should like to do my utmost upon my return home to bring about the fuller emancipation of our women from their traditional rôle to the recognition of their just status in the social life of Japan; to making the working conditions in the factories better, particularly for children and women, because I believe that the civilization of a nation will never rise above that of the status of its womanhood.

Also I shall undertake to devote and invest myself in the interest of better understanding among nations. It will be my life work. Mutual understanding and good will will go a long way toward the establishment of a warless world. The freeing of civilization from international enmity and suspicion largely rests upon the determined souls of the younger generation throughout the world, and I shall be glad to do my utmost in the interests of better understanding. During the lifetime of one man Japan has grown from a small, insignificant, yes, humble kingdom, to one of the great powers; she is today a signatory to a four-power treaty in regard to the Pacific; she occupies a permanent chair in the Council of the League of Nations. Being in such a determinative position, what Japan's policy will be in regard to foreign relations in Asia will largely determine the solution of the problems of Asia. We believe that they will, in the ultimate and last analysis, be based on the conscientious solutions of the Asiatics themselves. We, the youth of Japan, have an eminent part to play in molding the public opinion in regard to foreign policy in Asia.

In conclusion, let us pledge ourselves, as a representative body of student life in the United States and Canada, to challenge the world to the realization of the Golden Rule, in the full recognition of a spiritual affinity and of a psychological opportunity, in the uncompromising recognition of Jesus as the Prince of Peace. It will be a great privilege, a joy for me, that some day I may be able to call myself a product of two civilizations, the West and the East, whose hopes and aspirations I cherish and whose mission I undertake to share.

STUDENT GUESTS IN NORTH AMERICA

APPADURAI AARON

I THINK as a result of our deliberations during these days in this great hall, we can arrive at the conclusion that the new missionary movement of tomorrow is going to be a coöperative enterprise. No more is it going to be the business of the West to go and preach the Gospel to the rest of the benighted world, but it is going to be the business of everyone who believes in Jesus' program of life and who is willing to go into the world and live that life in his own situation.

It may be that some of us will be called upon to go to other lands. Most of us probably will be remaining in our own lands. Wherever we may be, we are going to be this kind of a missionary. Now, in this coöperative enterprise, where is the place for the foreign students who are in North America today? Before I go into this, I want to say one thing—this Detroit Convention I think has become a landmark. I hope all of you will agree with me. It has become a landmark in two respects:

1. I think it is a landmark which ends a period of criticism on the part of the foreign people regarding the missionary enterprise. It has hitherto been mainly our part to criticize the methods of the missionaries. It has been so, because it was thought it was the work of the missionary to preach the Gospel, but today we understand that all of us who believe in the Gospel of Jesus, in His way of life, whether we come from India, Japan, or China, are missionaries, so it is no use to criticize each other. This then is a landmark which ends this period of exclusive criticism.

2. It is a landmark which ends the period when the foreign missionaries were thinking that the other lands had all the evil in the world and that they only had something good to give to the rest of the world. It is going to be a new era of sharing, recognizing that every country has its portion of evil and good, and we are going to give to this new enterprise something of the very best each country can offer for the better understanding of Jesus.

What is the part of the foreign youth in this great enterprise, at least as long as we are in this country? Physically and mate-

rially speaking, those of us who are in this country have the ideal conditions which we have been wishing for the missionary when he goes to other lands. We are not supported by gunboats; we don't have to preach the gospel of Jesus at the point of a bayonet; we are not going to be suspected as vanguards of an imperialistic enterprise. We are just like the fishermen of old who went into the mighty Imperial Rome and preached the Gospel and carried Rome before them Rome succumbed before the great onslaught of these fishermen. Have the few handfuls of us in this country recognized the responsibility we have? If not, I think this Detroit Convention ought to impress upon us this great burden that is upon us when we are in this country. Have we got a Gospel to give?

We heard that strong indictment the other day that most of us, when we leave this country, leave behind the little Christianity that we brought with us. Is it going to be the case hereafter or are we going to bring something which is going to put life into the Churches of America, to bring the real Jesus to this country?

People in this country often ask me what is it that is peculiar that the East can give to the West. Only the other day I was traveling with a very fine Christian missionary who has returned recently from China and who is very sympathetic in many respects. He said, "I really doubt whether you have anything to give us from the East."

Have we anything to give to the West from the East?

First of all I say, if there is anything from the missionary movement which is of benefit to their own land in America or England, it is the re-discovery of Jesus. They took Jesus from the West to the East, shrouded in all their theology, and now they have gotten back the real Jesus without that shroud. It is a country like India which has interpreted the real Jesus for them. It is we people from India (I hope you will excuse me if I have to sometimes talk in terms of an Indian), the people of the East in general, who have, because of our peculiar religious genius, been able to discover the real Jesus better than the people from the West. It is really through us that the West has been able to see the real Jesus.

Why is the Christ of the Indian Road so appealing to the West? It is not because He is an Indian Christ. Very often people have come and asked me, "Is there going to be an Indian and an American Jesus and an English Jesus?" Woe unto the world if there is going to be a Jesus of the American Road, because he would be one of those fat multi-millionaires riding around in his up-to-date motor car. Or, if he is going to be a Christ of the English Road, it

would be in the figure of a Winston Churchill or some other representative of John Bull.

It is because Christ is so real to India, because the people of India can easily see the real Jesus apart from the shroud which has been put upon Him by the West, that the Christ of the Indian Road has captured the imagination and heart of the West.

To illustrate that, go back to South Africa where one day when Gandhi and C. F. Andrews went to attend one of the Christian churches, the people there kept out Gandhi and took in Andrews. They told Gandhi that as an Asiatic he had no place in that church. The people in that church didn't realize that in keeping out this Asiatic, they were keeping out another Asiatic. The real Jesus was outside and his shroud was inside. Perhaps a golden cross was there. That was all. The real Jesus has to be brought back to the West through the East.

What else can we bring to the West? I think we can bring the fine spirit of the East; the spirit of forgiveness, the spirit of patience, forbearance, the spirit of sacrificial living. Perhaps you say, "How can we do that? We are just a handful of people."

A few of my friends have told me, "Why don't you wear a turban when you are in this country? You will be easily mistaken for a Negro." Dear friends, my fellow countrymen, are we really afraid of being mistaken for Negroes? We are criticizing the Westerners for looking down upon other people. Are we afraid of being mistaken for Negroes? Or are we going to consider it a privilege to take our stand by the Negro and share his indignity and his humiliation? Yes, we have to bring a spirit of forbearance, of suffering.

Then again, we can also bring a spirit that can see through things to reality. Very often I laugh when people in this country tell me the youth of this land face reality. How often you have heard of this? Yes, they *are faced with* reality indeed. There is no doubt about it. But do they face reality? Go to some of these campuses and see the life that is led there, the letting down of moral standards. In this country they say that it is facing reality and it is freedom. We have to bring a great gospel there. We have to bring back that gospel of Jesus which has set a high standard of morality in the world.

I am not going into the question of whether it is right or wrong to accept the gospel of Judge Lindsay, and people of that kind. I am not going into the question of whether the particular thing the western youth does is right or wrong. But I say this to the youth of the West: Any nation which breaks down its moral standards and

follows a course not because it is right or wrong, but because it is easy, choosing the easier thing against a harder thing, that nation is going to go down. You have the awful experience, the awful history, of Rome and Greece before you.

We of the East, although we are despised, in spite of Katherine Mayo's book on India, have to bring back the real moral grandeur of the Christian gospel, the harder life, the life of sacrifice, the choosing of the harder thing, not because it is right or wrong, but because it is a matter of discipline and it is going to strengthen you, because of that disciplinary value for life.

We have also to bring the gospel of calmness and serenity from the East. This great rush and thirst for material wealth and pleasure in the West is carrying people off their feet. We of the East must bring back the value of periods of meditation, of quietness and searching of one's life in the presence of God.

Just one word. We have also a gospel to carry back to our own country, because most of us are not here just as missionaries in the ordinary sense. We have come here just to study. But wherever we happen to be, we happen to be missionaries. But our real job is going to be when we go back to our own country.

I have seen my own countrymen and others from the East come here and become captivated by the material and the dazzling civilization of the West and some of them have decided to stay here. Others have looked down upon the life which they will have to live when they go back to their own countries. In your homeland there is a place waiting for you. Think of the crying needs of our lands. Whether what Katherine Mayo said about India is right or wrong, there is our great need for young men who will give their life to their native land in sacrificial living.

How many of us are going backward and saying, "It is hard. It is a thing we cannot do?" This is the very thing we have been criticizing in missionaries. Are we not willing to go back to show the missionaries from here how to do things? They are willing to come there, if what they have been saying is true, as our comrades to help to build with us our India and our China.

I think on the first day of the year, as the Convention is drawing to a close, Jesus is in our midst. We have a call to follow Him and to lead His life. He is holding out His hand to everybody here. Shall we step up and take His hand and say, "Here I am, Master, I am willing to give my body. Use me wherever I am. Let Christ live in me that when I go back I may lead my people." Let that be your prayer as we leave this Convention.

WESTERN YOUTH ABROAD

DOROTHY DUNNING

IF we had to define in one phrase the manner in which we as young American students go out to other countries, perhaps that phrase would be, "We go as an offering of love from our country to another country," for, as has been pointed out time and time again in this Convention, all these problems which we young people face are not problems which can be solved by one group alone, but which we must solve together. So some of us decide to work here. Some of us feel that God's will for us is to share in the work of His children in other countries. And we go because God loves them, and we go because we love God.

We go to serve, for as Paul said, "We are your servants for Jesus' sake." Our ideal can be expressed in those words which Christ Himself used, expressing His purpose here on earth, "I am come that they might have life and might have it more abundantly." That abundant life each one of us must make available to the other, through sharing such discoveries, such experiences, such resources, as we have, and so draw out from each other the very best and build together something finer than any of us can build alone.

We who go to other countries would like to go as free agents of God's love. We would ask no protection nor advantages other than those afforded through the people of the country to which we go. We do not want gunboats steaming up to our doorsteps to protect us. We do not want any economic privileges which cannot be shared by our fellow workers.

Then too, we want no differentiation between ourselves and the people of another race. We want to be free to take as a roommate a Negro girl studying with us in our own college. We want to have in our homes as our friends those of the country in which we are working, and any other friends who may come to visit us. We want no boundaries of racial discrimination.

Nor do we want to be limited by any denominational differences. Time and time again we have heard that we should not bring anything about Jesus, not our western Christianity, not our theological

disputes, not our particular way of doing things, but just Jesus. You know they are saying in India, "Jesus' baggage has arrived, but not yet Jesus." It seems to me we must go to build up the Church of Christ, and let each one in his own heart determine what Christ means to him.

I know of only one thing that will cast out fear, that fear which time and time again becomes our biggest enemy. I know whereof I speak because I tried it myself this year. That one thing is love. Instead of being afraid whether we will get enough to eat or wear, or whether people will properly appreciate us, or whether our reputations are rising or falling, we won't be afraid at all of the next thing that may happen, because we are sure, if we have yielded ourselves to God's will, that He is back of us; that whatever comes, if we will, we can turn the stone, which might have crushed us, into a stepping stone on which to mount to something finer. Perfect love casts out all fear.

Often, perhaps, when we have been aware of our poverty, and I mean spiritual poverty as well as physical, we have wondered whether we hadn't better be selfish for a little bit and devote ourselves to recouping our resources. I am reminded what a minister of Detroit told a group of us young people the other night on that score. He said when he came to his church they were poor. They had a great debt on their hands. Instead of suggesting to them that they devote this next year to funding their own budget, he told them to adopt a foreign missionary, which they did. That church raised its debt, it paid the salary of a foreign missionary and now it has expanded its work, it supports three foreign missionaries and it carries on its own work here in the city without difficulty. If you are poor, give.

There is another difficulty, I think, that we face. Some of us, anyway, and all of us some of the time, tend to divide life up into very neat little compartments. That was illustrated by a remark of one person in one of the Colloquia. This person said, "Why should we discuss international relations? They have nothing to do with foreign missions."

International affairs have a very vital concern with foreign missions, and we, as young people who go out, cannot afford to be ignorant of the various forces at work in the world along international lines. We must know how to use them instead of being afraid of them.

I would like to give you one more illustration of that. To my mind the critical situation in Japan today, runs something like this.

There were the old religions, Shintoism and Buddhism. Soon after Christianity came, the industrial revolution in Japan began and conditions were utterly changed, as you can imagine. The people there began to find that some of their old beliefs had no apparent application to this modern industrial situation. They were at sea and naturally turned to Christianity for a solution. Here was a religion from a country which had been used to factories and all the machinery of this age.

I am sorry to say that they didn't find in Christianity the practical applications which they could work on. In many instances Christianity provided merely an amelioration of the situation rather than any constructive program. So many have turned from all religion. And I am quite sure that within the next five years unless the Christian Church shows that it is at least making an honest attempt to face the economic situation, the next bidder in the field, Communism, with whose methods I disagree, will have proved its point and have won the world's contract.

I have been among the young people of Europe, I have known students from all the countries of the world, and I know this, that they are forced to think along these lines. They know something must be done. They are willing to trust the Christian Church if it shows any intelligence and activity on the problem. We are going to lose our chance unless we start in pretty soon. Those of us who, from the love of Christ, believe that there is a solution should find it and start to follow it out.

Foreign missions are related to all these problems and we, as Christian students, whether missionaries in another country or working here, cannot afford, in all honesty, to consider any problem outside our sphere. For all things are God's province and they must be ours.

I realize that this makes a very complicated picture and sometimes we find it hard to know how to integrate all these interests, to know what shall become the center. I think there is only one center and that is what we call the personal Gospel. For if we have not the spirit, this love for people, this love for God, the essentially personal quality of religion, we cannot hope to solve all these other problems. But if we have that spirit, we can see how things fit in together and can use that spirit in all our applications of the truth.

We know very well that there is a grave danger in an increase of knowledge, in discoveries of material power, unless with this comes a deeper flow of spiritual power, of self-control. Otherwise discoveries in science tend to the destruction of people rather than to their de-

velopment. I know of nothing which is going to keep us from building battleships and making poison gas and inventing a thousand and one other things to kill each other, nothing that will control these forces, except this love. I know of no other way this love can come except through Jesus Christ and the God that He shows us.

Love makes it possible for us, even in the midst of adverse circumstances, perhaps in the midst of college opposition, perhaps in the midst of family opposition, perhaps in the midst of opposition from our whole group, to stick to the things which we believe. Love makes it possible for the American missionaries, in the countries forbidding them to teach religion in the schools, to carry on their missionary work. Can we be missionaries like that? I think we can if we have in our hearts that love of God which reaches out to man.

So we young people of every nation rejoice in our common task. With mutual reverence for each other, and with mutual purpose, we go forward, rejoicing in each other's ability, rejoicing in each other's spirit, uniting our gifts with those of the others to make a more perfect gift, a more perfect offering of love. For we believe in a loving, purposeful, responsive God. In Jesus Christ we have the revelation of Him which makes possible the development of each one of us until we enter upon our true heritage as sons of God.

OUR RESPONSIBILITY ON THE CAMPUS

ANDREW T. ROY

WE have had many concerns in this Convention. We have had many questions. We have seen different facets of truth. We have discussed things from various angles. I think it is true, however, that there are certain tendencies in our thinking which have emerged clearly enough to be apparent to all.

Without question we, as a Convention, are dissatisfied with the present status of western Christianity. This dissatisfaction has been expressed again and again on the platform and in our colloquia groups. Everywhere we turn we see things that do not strike us as being Christian. It isn't a question of comparing one nation with another nation, or one Christian with another Christian, or wondering whether one people are more idealistic or more civilized than another. We have been looking at Christ, and the more we see of Him—the figure of this man, Jesus—the more we are driven to our knees. We see how far we are from where we might be if we were to give ourselves completely to Him. We know that we are not Christian and yet we want to be.

This dissatisfaction with the present status of our Christianity, has not produced a dissatisfaction with Christ. We are tremendously concerned about Christ. We are seeing Him afresh. The whole world is looking at Him today as perhaps it never looked before. We see that He has something to give to us, individually and collectively, that we cannot afford to get along without; that there is something in this Christian message that gets inside an individual like a grain of mustard seed, like leaven in the loaf; that begins to work around and make all things new—producing new attitudes, new motives, new life itself. That something is contagious. It can't be kept to one individual. It is something that apparently is universal. We are concerned about Christ. We see that we need Him and we want Him, and because of that we are concerned about the missionary enterprise.

As a generation we have been very critical of this business of foreign missions. Yet I think this Convention has seriously dug into

the matter and we are discovering that we do believe in missions, in a sense of mission, in the missionary idea in life. We see that it is inescapable. Perhaps the word "Christian" and the word "missionary" are synonymous; he who suddenly discovers Christ within cannot keep the discovery to himself. It must inevitably flow out through his life into other lives. To love God and our neighbors as ourselves is a missionary idea. Our neighborhood stops nowhere. Yes, we do believe in the missionary enterprise, but we reserve the right to be critical of it because we believe in it so thoroughly. We want to say frankly when we think mistakes are made. Youth always has the privilege of being dissatisfied and critical, but we also want to be loyal to the enterprise—whether or not we actually go abroad as foreign missionaries.

We have somewhat broken down the distinction between the home and the foreign missionary. The task is one and we know that we must Christianize all areas of life, geographical and otherwise. That does not mean less foreign mission work. We have been dissatisfied with this country and our own Christianity here, but we see that it would do no good to keep our missionaries back, to hold them here to Christianize us. No nation can bring in the Kingdom of Heaven by itself alone. No people can ever become perfect by themselves. It is all together, all races, all peoples, all ages, that we come to the perfect man, to the measure of the stature of the fullness of Christ. We have discovered the mutuality of the thing. It can no longer be a one-way street. It is a joint task, a joint responsibility.

We have seen that the missionary enterprise cannot escape dealing with such questions as war and race relationships and the other problems we have discussed so much in our student conferences. No longer can a person be Christian in one part of his life and have a blind spot in another area.

Perhaps we will stop believing that we can overcome evil with evil when evil gets too evil, as we've often felt we had to in the past. If a few of us can't see Christ going over the top of a trench with a bayonet or dropping poison gas and bombs on a village, perhaps that means that *we* should not and will not.

The Convention has been considering such questions. But we have not in our colloquia been thinking in terms of quick panaceas for isolated problems, as in many of our conferences. We see that we need a philosophy of life which will deal with all of these problems; that won't be impersonal and merely social. It will include the great problem of human nature, of personality. We have tried here

to give a personal undergirding to our schemes of social reconstruction. What we want is not a mere brotherhood in a passive sense, an impersonal affair, in which we all sit back and just admire everybody in general and have no prejudices. What we want is a brotherhood of Christlike individuals, because only then is real brotherhood possible. Brotherhood depends on love, and that person cannot love who still has something within himself which he wants, which he must have for himself regardless of others, and cannot give up. If he is torn apart within he cannot love. Love involves a complete giving, an identification of one's self with another individual or a larger self, and, therefore, necessarily involves rebirth. If we are ever going to have real brotherhood and solve our industrial problems and our problems of war, we have got to have new individuals, changed individuals, saved individuals. We cannot neglect these problems. We must see that ultimately they are all one.

It has been mentioned many times that we are not concerned with denominationalism. That is true. We want church unity. We are thankful that the missionaries are so far ahead of us at this point. We want to make further advances abroad and many more advances here at home. This should be said, though—in some of our discussion groups we have debated and argued so warmly certain questions that we have shown that we ourselves do not quite understand the meaning of a mutual search for truth. Perhaps we youth would create situations where denominationalism would spring up anew. We have much to learn if we are going to talk glibly about unity and interdenominationalism, much to learn in later conferences about the technique of conferring.

We have discovered also in this conference that we have not read enough. We do not know enough. We have been concerned about questions, yes, but we often did not know the facts. It seems to me that the "Great American Tragedy," despite Theodore Dreiser, is the fact that we do not read about such questions. We are tremendously interested in them, but can't seem to find the time to get other people's viewpoints and ascertain the facts involved. We must if we are to deal with them adequately.

So one could go on hitting the high spots of the Convention, and drawing conclusions. But this Convention is not an isolated fact. If it is going to be valuable at all, it has got to be part of an ongoing process. How can we make it ongoing? What are we going to do when we leave Detroit? I can visualize three possible groups of students going back to the campus.

You will have one group saying, "Great! Wonderful! What

a conference!" going back and flooding the campus with publicity about the great Convention, the addresses, all the inspiration . . . "My, what you missed!" . . . and not get any thought stirred up on that campus, not get students discussing any of the issues here presented . . . just advertising a great national bit of fireworks, a great demonstration here . . . talking about the conference, the Convention itself.

I can conceive of another group, somewhat similar to the first saying, "What an idealistic affair! How fine! But of course, these things won't work on our campus. The students aren't interested in these questions. Therefore, we will pick out two or three things they might be interested in and make a popular report to them. We'll tell them some human interest stories and get them laughing; then perhaps the next time we can get enough to come so that we can actually change our school." They will make such a report and promptly forget about it.

Or I can conceive of a third group, not completely satisfied with the Convention, perhaps, realizing we haven't gone deeply enough into some of these questions, that we didn't have the time and patience to do it, that we have much to learn, and yet who will say: "Somehow in Detroit we caught a glimpse of something; there was a spirit there. We opened up tremendous problems which we will have to look into further. We must carry on,"—and they will go back to their campus and put on a replica of this Detroit Convention or organize groups to discuss missionary education and the missionary enterprise or get into many other types of follow-up work. They would above all, as individuals, become disturbing and thought-provoking on their campus.

We need a few like that. You remember how disturbing Christ was, how men either followed Him and gave up everything they had for Him, or else spit on Him and crucified Him. He tore life apart. He disturbed it tremendously, and yet He worked always in love. There is nothing more disturbing in life than love. It demands perfection, you see, because God is love. It is eternally restless. It cannot be satisfied, it cannot be complacent. It cannot sit back. It believes and trusts life, sees clearly imperfections in life, yet believes anyway. There is nothing more intolerant, there is nothing more missionary than love, when freely given and completely given. If somebody absolutely believes in you, you either have to kill the man or become more trustworthy. You can't escape him. His belief follows you around like Mary's little lamb. You can't get away from it.

We need students on every campus who will really be disturbing, not by objectively criticizing certain aspects of the college life, but by actually getting in and believing in the possibilities of that college campus and what can be done there; by having a world consciousness and trying to get rid of the provincialism we have in the American colleges; by believing that all life can be made new; that human nature can be changed; that there is a way out.

We are so often like sponges. We come into conferences; we talk to people and soak in religious ideas and ideals; and then lo, it all dries out in the sun. This last group would no longer be like that. They would not be thermos bottles warmed up in Detroit, but in a month becoming lukewarm and losing all the fire and devotion in their faith, waiting to be heated all over again. They would not be flies on fly-paper, as so many of us are likely to be, getting back into the soft comfort and feverish business of college, with its maze of activities, discovering all the criticisms that come to new ideas, and finally just sinking back into the glue of the thing, believing we can't do anything about it, that it can't be changed, that it is too big for us; just flies lying back on the fly-paper. This group would no longer play with religion as a kitten plays with a spool. They would see that if it means anything at all, it is the pearl of great price, which we give up everything we have in order to obtain. If it is to be real, it has to be the core of our very being, so that we can say, "This one thing I do. This seems so true to me, I cannot keep it to myself."

They would truly have a sense of mission. They would lose themselves in the campus gladly, with a sense of abandonment, not just denying themselves a few things or being a little better than formerly, but letting go completely. This is the first thing we all need to do, to just open up and say, "Here am I; clear down to the last detail of my life; there will be nothing to stand in the way of my knowledge of God, of my love of God, of my greatest effectiveness as a Christian. I will turn myself inside out, become completely empty before God."

If a few of us would do that we would suddenly break down the distinctions between ourselves and others. We would discover that at that moment we are missionaries and find welling up within us a stream of water that must flow out into other lives. The thing cannot be kept down. It is spontaneous, an urge, urging us on like the artistic urge of life. If an artist catches the inspiration of something beautiful, something that surprises him with the wonder of it, he has to express it. We say, he is inspired. He has to put it on

canvas or in clay. He can't help himself. Well, here you have a Christian who dreams of the Kingdom of Heaven in life; catches a vision of what a Christian world might be. He sees in other individuals the image of God. He can't help himself, either. He has to be about expressing that in life, for to do the will of God, Who is Creator, he must create.

This sense of mission is not put on. It is not something external. It comes from within as an expression of one's very nature, for a person truly finds himself when he forgets himself entirely and finds God. We discover that in order to know God, we have to be willing to be like Him in so far as we are able and can see. Thus if God is love and we are consistently unloving in any detail of life, we speak a different language and there is no translation. We must be willing to be like Him in so far as He will make us that way. Since He is concerned about all men, so must we be.

This group going back to the campus would no longer think of Christianity as a mere seasoning for life, like pepper and salt, to make it a little purer or better. It would be the bread and meat of life, that by which they lived, and on which they lived.

The first Christians found it to be the meaning of life. They dreamed a dream and then became that dream. They took a message and became that message. They were no longer themselves. You couldn't seem to hurt them. They were not themselves. They had become identified with what they worshipped. Some of us need to get that sense of mission; need to give ourselves in that same way.

We have got to find a few students who won't become cynical, who can't get disillusioned, who won't become sophisticated; who will keep on having faith in God and faith in man, regardless of what it costs or where it leads, and who will keep on working to bring the two together; not with drawn expression, halfway discouraged, tense, with lines in their faces—but like a man who leaps out of a balloon with a parachute, throwing themselves forth on the love of God and discovering the sense of bouyancy which comes; believing and knowing that God is good and that He is love.

It would be great if we could at this Convention get possessed by a dream of a new world. We are called idle dreamers, anyway. Why not be caught by one great dream, a dream of a world living together and working together—not only living together, but a world of new individuals freed from those things that inhibit them and hold them back, able to be their best selves and find their completeness in God—with a living, growing Church in every country, or if not a Church, at least a group of people permeated by the spirit

of Jesus. All the racial groups would offer their contributions, their discoveries of new aspects to the Christian life. And together we would find new resources in Him in Whom there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.

If we could only get caught by a dream of that sort of a world, what might we not do about it? Instead, we're sort of sitting-down Christians, rocking-chair Christians. We sit back and think, "Well, the world's gradually getting better, everything's working together for good. Why should we be needed? We can't do anything effective."

I think maybe we are needed. You remember Christ risked His cause with twelve men. He hadn't been with them very long. They were not outstanding people, just a handful of fishermen, not well educated, not exceptional personalities; and yet He somehow felt they had caught so much of His message, and that they had so much of His Spirit, that they would carry on, and they did, and we have Christianity today.

Look how many more than twelve we have here. There are thousands of us. We don't believe that Christ is dead. It is a living Christ that we have. We can each discover the indwelling of Him and can find resources in Him for our life today. Why shouldn't we look upon life the way those first twelve did, being discouraged by nothing, believing that we can do all things through Him Who strengtheneth us?

We need something of the spirit that G. K. Chesterton puts into part of his "Wild Knight":

> "I hear the crumbling creeds,
> Like cliffs washed down by water, change and pass,
> I hear a noise of words, age after age,
> A new cold wind that blows across the plains
> And all the shrines stand empty; priests and schools may doubt,
> Who never have believed; but I have loved.
> Ah, friends, I know it passing well, the love
> Wherewith I love; it shall not bring to me
> Return or hire or any pleasant thing—
> Ay, I have tried it; ay, I know its roots.
> Earthquake and plague have burst on it in vain,
> And rolled back shattered—
> So, with the wan waste grasses on my spear,
> I ride forever seeking after God.
> My hair grows whiter than my thistle-plume,
> And all my bones are loose; but in my eyes
> The star of an unconquerable praise;

For in my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him."

Jesus Christ, who reveals Him, comes to us today at this conference "as One unknown, as of old by the lakeside He came to those men who knew Him not. He speaks to us the same words, 'Follow Thou me.' He sets us to the tasks which He has to fulfill for our time. He commands, and to those who obey Him, whether they be wise or simple, He shall reveal Himself in the toils, the conflicts, the sufferings they shall pass through in His Fellowship, and as an ineffable mystery they shall learn in their own experience who He is!"

DISCUSSION

STUDENT GUESTS FROM ABROAD

Question: What about foreign students coming to this country as Christians and losing their faith? To what extent is our own country Christian, and in what way can Christian workers who really are volunteers for their own country better Christianity in their own country?

Mr. Wei: May I take the liberty to be absolutely frank with you when I try to approach this very embarrassing question? Although I am a Chinese coming from China, I always try to look at this question and similar questions from the point of view of the wide world. A very important matter it is to remember that the students who come to stay in this country from other countries are picked students. I have been away from this country for many years, so I cannot speak from first-hand experience of this country. I think what applies to England would perhaps apply here. There are 120 Chinese students at the present time in London alone, a few in Oxford and Cambridge, and in Edinburgh, Liverpool, Manchester. If you multiply the number in London by, say two or three, you would get the number in Chicago or in New York, and if you multiply the number of students in Oxford, Cambridge, by ten, you would get the number of students in Philadelphia, Boston and Cambridge, Massachusetts. Eighty percent of them will go back to China to work, and I venture to say that one-tenth of those eighty per cent. will climb up to the highest positions in the Chinese Government. They are going to be a factor in Chinese life, because they have had a larger opportunity than their fellow-countrymen in China. If you are going to do any-

thing to improve the relation between China and the other nations, here is the opportunity to do it. If we are going to impress them with a good idea of what Christianity stands for, here is your chance. What is the best time to get in touch with them? The best time is at their first arrival in a foreign land, when they are helpless and embarrassed, particularly in a non-residential college. They do not know where to go to find a lodging or to eat or to buy their equipment. They know not a single friend, and they feel lonesome and homesick. Remember they were brought up as members of a big family, living in a community where everyone knows everyone else, and then they come to a city like New York. I remember that when I was there on a visit, I felt I was in a wilderness. All faces were strange; they looked like trees in a wood to me. When a student is in such a mood, he is apt to be discontented and rebellious, if not bitter. In that mood he is not open to the best influence, but he is susceptible of the worst. Remember also that they come from a comparatively simple society; the Chinese culture is not so complicated—not so many automobiles in the street; we are free in the street—and when they come to such a highly industrialized city as New York, you have all the accompanying social evils. Of course, they come with a certain amount of money, otherwise they would starve, and then they are easy prey to those people who are looking for young students with money in their pockets. They are not accustomed to this kind of social evil in China, and yet all of a sudden they find themselves in the midst of them.

I understand that a certain amount of work is being done in this country, especially in the big centres; the trouble is not so acute in the smaller places and college towns, but it is very acute in New York and Chicago. Something is being done to invite them to the homes. It is important for them to see real American homes and to meet the best people in this country. Boarding house keepers are not always the best people to meet. I suppose you do not want them to go back to China saying that the only home they were in was a boarding house. You do not want that kind of an impression. The first thing is not to ask a foreign student to dinner. An American dinner is not easy to eat; you have to dress up, and sometimes it takes half an hour or an hour to get there. When you get to the dinner you have so many implements on the table, and you do not wish to make a mistake when a certain dish is presented to you. You have to talk, and your host tries to entertain you. Then you have to go back to pay your dinner call. The Chinese student hesitates to go, and then he cuts all social engagements. You do not want him to do that. Make it as easy as possible at first; call on him in his lodging-house and get acquainted with him. After you have called on him, ask him simply for tea. Then the next thing is to get him introduced to the best society. During holidays students in Europe are in a still more difficult position. They do not stay in the same town for holidays. They often go to the Continent and spend the holidays in Paris, which is not always the best place for young students. But in this country I think they stay in the town.

If you do not have vacation schools during the Christmas holidays, I think that is a good time to take an interest in all the students. Let the student go back to China with the feeling that when he comes back to this country there are some people who take an interest in him, and he will want to visit them again even if he had to travel a long distance to do so.

Question: What percentage of Chinese students will return to China with good genuine Christianity?

Mr. Wei: Very few. More come as Christians to this country than return with Christianity.

Question: Were those young men who come to America and lose their faith in God real Christians in China?

Mr. Wei: Some were simply nominal Christians when they left China, and when they came to this country they found so many of that kind here that they dropped the label. They have very little to start with, of course. If Christian faith was deep in their hearts, they would not lose it, but because they have so little of it when they come, and when it was not cultivated, you would expect that they would show openly that they had no longer even nominal Christianity. They are not properly taken care of in this country when they come to a strange place and do not make the proper social connections, and they do not come into contact with the best class of people, and they see certain features of society in this country which are very unchristian.

Chairman: Mr. Wei went through an experience which shows what can happen if the right person meets the man who is lonely. He came to study in this country, and was thrown into a new environment and new streams of thought, and he was almost swept off his feet as far as his Christian faith was concerned. He became acquainted with a man in Cambridge, Mass. Notice what he said, "Whenever a Chinese has had this experience of friendship, he will go a long way out of his way to see that person again." A professor of theology took him into his home and befriended him and helped him through his intellectual difficulties, and look at him today! He is one of the outstanding leaders in the Christian Church in China. Suppose no one had done that for him. Granted that there are other lonely people here besides the foreign students; yes; but lonely Americans can usually find ways out, but a lonely Indian or a lonely Chinese cannot find a way out. Also that lonely Indian or Korean or Chinese may be a man who, if he finds friendship, may become a great servant of Christ in a foreign land, and if he fails to find that friend, will be entirely indifferent to the whole program of Christ. In a medical school in another state there was a Chinese student who was the only Chinese student there. He was considered queer because he was so quiet and unassuming, and he was simply ignored. But a certain American entered that school, and as he was to be a missionary to China, he thought he ought to be a friend to this Chinese. He did not do it to proselytize. This American student discovered that the Chinese student was one of the grandsons of one of the Viceroys of China, wealthy in his own right, and of one

of the most cultured groups in China, preparing to be a physician in his country. He took that Chinese on the summer vacation into his own home and let him see his home, and spent the summer with him. That Chinese student at a Summer Conference here in America went to the leaders of the Conference to be baptized, and when they asked him why (because they do not usually have baptisms at Summer Conferences), he said he wanted to become a Christian because he saw how it worked in the life of that American student. He has since set up a medical office in China, and does a great amount of charitable medical treatment. But suppose that Chinese student had gone away without a friend?

Mr. Aaron of India: I come from a very big university where the life is so abnormal. I have felt very much disappointed in eight months in this country, because in England it is very different; in England the finest spirit of fellowship is shown between our two countries. England has no color problem, and there we stand on an equal footing. But in this American University it is very different. It is due not to any inimical spirit in the American students, but it is because everything is so rushed in America, though unfortunately I find the students have plenty of time for social engagements. But whenever we question them and say "We would like to know you better," they always say, "You know how American life is rushed." In Chicago, however, we have national organizations where we can come into contact with other nationals. I would like to have some American students come in. I shall touch on another delicate point; we feel it in Chicago, and that is, the friendships that can generally be formed between men students and women students. It is a very complicated question, but I do not know whether you realize that the finest influence in a man's life is Christian friendship with women. It has proved so in the case of Gandhi. When he was a student in London a woman befriended him, and from that time onwards Christian influence has come into his life; he pays the highest tribute to that kind of influence. In a city like Chicago there are many temptations. I know you have your social difficulties; I do not want you to give me any treatment different from a Negro. I stand on the same level as a Negro. But in Oxford and London it is the friendship of fine Christian women which has saved many students from disaster. It is those men who have not had that friendship who have become wrecks. I know of several students in Chicago who have gone astray because of this. There is a fine feeling of freedom of men and women here in this country, and that should be brought into the lives of foreign students. Some of the finest friendships made in the International House in Chicago are between men and women foreign students.

Question: What is our task as Christian students to prevent the foreign students coming here from losing their faith?

Reply: Make them feel they are one of us. Do not keep them separated. Some students have taken to fawning over, to running after, foreign students and they don't like this. Some of the foreign students become sick. Visit

them. Get them out and away from their work occasionally as they will so shut themselves up in their work that they become nothing but book-worms.

As ways of overcoming race prejudice it was suggested: meet and learn to know individual foreign students; make friends of them and welcome them in your homes; study their literature, music and culture; take part in interracial meetings. Segregation is an obstacle to destroying race hatreds. As to interracial marriage—marriage is in itself a difficult problem and where community of interest varies so greatly as between races, interracial marriage is not yet advisable on a broad scale.

Chairman: There is a practical suggestion here. The students in this Convention do not all come from New York. I happen to come from that city, and it is one of the most lonely places in the world. You come from different colleges and you might undertake through correspondence to invite and make easy the residence of these students in these communities. It is a tremendous mistake that Chinese and Japanese and Indians are making in congregating in these great student centers. If they were in some of these smaller colleges the education would be easier. Get in touch with foreign students who do not know where to go or which schools to go to. They have heard of some of these schools of more conspicuous reputation, but not necessarily any better educational value. I talked to a Chinese student not long ago in New York, and I said, "Have you had a bad time in America in your six years?" He said, "A wonderful time!" He had gone to a smaller college where he lived with the students and they made a friend of him. In these great centres students are so easily overlooked. If you deal with the Committee on Friendly Relations of the Y. M. C. A., you may be put in touch with such students. For example: In a small college in the Middle West the students of that school subscribed money to aid a Chinese student, who would be chosen as worthy of their confidence, and invited him into that institution as their guest as an experiment in understanding. That is a practical thing you can do. They got into contact with him through the Friendly Relations Committee.

Question: Are we giving enough attention to one of our most fertile fields, to potential missionaries among foreign students in our own land?

WHAT DO FOREIGN STUDENTS THINK OF THE WEST?

Question: I would like to know what our Indian friends think of that book *Mother India.*

Mr. Jacobs: I have the same opinion about that book as you might have about a book that I could have written two weeks after I had been in this country. I protest with all that is sacred to my country her use of the title "Mother India"—if she had said "the dirt and filth of India" I would not have anything to say, but to say "Mother India" and to expose the country as she does is what I protest against. There is a lot of truth in what

she has said, but the spirit in which she has said it is what I condemn in her as well as in anyone who attempts a thing like that. You may appreciate the sentiment in my mind. When I was on board the steamer coming over, I got shocked with the kind of life that I saw lived by Europeans and Americans on board the steamer, and I did not know what to do. I wanted to write home that I was sorry I had left India. But when I got off the boat, I thought I might be mistaken. The first Sunday that I was in America I went to attend a service in a Catholic church, and I was very pleased to be in that group. The second Sunday I went to Dr. John Haynes Holmes' church, and I was tremendously shocked when I was there to hear him talking about people who had lived four or five centuries back and not give an idea about Christ. But suppose on the basis of these experiences I were to make a generalization and give these as a picture of the United States. I think that would be in bad taste.

Question: What would our Indian brother think of American Christianity?

Mr. Jacobs of India: My experience of the West has been quite short, only three months. But I may tell you that just before I left home, a dear friend of mine who was here two years warned me by saying, "Keep away from American society." I could not understand what he meant when he told me, but he said, "I want to be very frank with you, and I think I am giving you advice in time if I say that." I do not know if I would give the same advice to a friend who was a newcomer in this country as a result of the short experience which I have been passing through here. I think it is all due to a want of understanding between people that makes one think one is worse than another. I would give the advice, "Get into American life and get to know Americans; get into intimate friendship with them." But I have found that the Hindu is not the most reserved person on earth; that the American is as much reserved as the Hindu. Where I live in New York, I do not think I could count on my fingers half a dozen American friends, although I have wanted very much to get into touch with them. I want to know what American life is and what American ideas are. Even now I do not know whether it is right to go and speak to a man without being introduced to him. In India we do not wait like that; we walk up and ask many questions; here we do not know whether it is right to ask people where they come from and what they are doing and studying. In the first few weeks I was stranded in such a foreign atmosphere that I did not know how to get on. I felt so miserable and homesick. There was no one to talk to about my dress difficulties and other things; everything was so different. I landed in a strange atmosphere, and had no one to feel for me. Then I found Mr. and Mrs. Hatch (a Secretary of the Y. M. C. A.), and they invited me to their home, and I greatly appreciated their friendship. They understood and could sympathize how a person from India could feel. What I would tell you from that short experience is, "Allow us to get into friendship with you, and that

is the only means of understanding you." I have seen the reference to that book of Miss Mayo's. That kind of idea of America is carried away easily by one who has an unpleasant experience here. It is up to you to see that we get the best out of you, and not anything else.

STUDENTS AND MISSIONARY SERVICE

Question: What would we suggest as training for missionaries?

Reply: To come to conventions, to figure out how to save masses of heathen, when deplorable conditions on our own campuses exist which we never attempt to stop, is not the way. We must train missionaries to love their own people first. If they don't love the folks at home they can never love the "heathen" abroad. A Southern girl found herself unable, honestly, to go as a missionary to Japan, until she had played fair with God and herself, and faced the Negro problem for herself.

Question: Where are Americans mistaken in their disapproval of missions?

Reply: Ignorant of the facts, the students and public of America have been harsh with the missionaries, and very largely because of ignorance of the real facts of missionary motive, policy, program and results. They do not see enough of the modern type of missionary, not enough actual contact with them, or knowledge about them. The term "missionary" has a negative psychological effect on students and public. It is not considered collegiate to be Christian. Therefore of course it is not collegiate to have interest or knowledge of missions, or missionaries. One very prevalent opinion in America is that missionaries have a sincere desire and "missionary urge" but in plain words are relatively "dumb," not highly intelligent, etc. There is great need to spread over America high types of missionaries as have spoken at this convention, men and women who are intellectual giants, and great spiritual personalities. Source of indifference traced to general lack of Christ's spirit in our own social order and western society and civilization. Apathy toward missions is due to apathy toward Christianity in America.

Question: How can we reconstruct our own educational system to take in this advanced idea of human relations implied by the ideas discussed in this Convention?

Question: Have Christian students on the campus ever gotten a vision of internationalism?

Question: What change has this Convention made in your Philosophy of Missions?

Reply: The greatest problem of foreign missions is in America, but recognizing that fact and doing what can be done at present, there is still the need to work out an adequate foreign mission philosophy and carry it out. The purpose of this Convention is to work out this conception of missions so we can with conviction and intelligence educate the students on our campus to approval and support of missions. Every real Christian is a mis-

sionary. The criticism that I have found, traveling among the colleges of America, against sending foreign missionaries when we have so much to be done here in America, comes from men and women who, when pinned to the point, acknowledge they have been and are doing nothing in any way to promote the Christian program, social welfare, and improvement of conditions here in their own campuses and communities.

IX

THE WAY, THE TRUTH, THE LIFE

SYNOPSIS

WHAT is the relation of the death of Jesus upon the Cross to our life and work in the world? DR. HODGKIN'S consideration of this question starts in acknowledged historical facts, facts which have been immensely influential in the life of mankind. Jesus lived a certain kind of life and then met death with His eyes open. Why didn't He avoid that issue? Does the death of Jesus give any key to the interpretation of His words "I am the Way, the Truth, and the Life?" Does an understanding of the death of Jesus lead one into the comprehension of Truth, the essential reality of life? Does it not reveal the reality of the moral choice, and the nature of God? Is the way to overcome evil in the world manifest here? What is that way? Was not Jesus encouraging evil when He said, "If a man steals your cloak, you must give him your coat also"? And how does Jesus bring us the Life of God by dying? What does the resurrection mean? Contemplating the significance of the death of Jesus, is it not possible to recapture with new reality the great notes of Conviction, Passion, Adventure, and Urgency, which characterized the birth of the modern missionary movement?

Thoughts for Meditation and Prayer

The announcement which Jesus made at the beginning of His ministry may be considered ill-timed in the light of his subsequent rejection by the Jewish authorities. "Repent—(change your minds)—for the Kingdom of Heaven is *at hand.*" There are those who think that Jesus made a serious miscalculation when He spoke these words; that He did not realize the difficulties which lay before Him and at the beginning of His career was foolishly optimistic. How could the new order of humanity which He sought to establish be an immediate possibility?

But there is another way of looking at this matter. The possibility of extraordinary changes in human relationships was *at hand,* if men could only be persuaded to change their minds. That the psychology of a large group of people can be changed with astonishing rapidity has been evidenced in our own recent history. The change that the outbreak of war made in the thinking of great sections of the human race was cataclysmic. Sudden changes in Russia and China are also illustrative of this point.

There *was* the possibility of a revolutionary change in the social order of Jesus' time, if a sufficient number of persons had "repented." It was a critical point in the history of the Jews; it was their day of visitation; and if they had only discerned the signs of the times it is beyond calculation what might have been the outcome of their conversion. Have we not today reached another crisis in human history? The Kingdom is at hand, if we would only repent! Why will you not believe, O you of little faith? What changes could be wrought out in the next decade to bring the world into line with the thought of God, if only a sufficient number of persons would commit themselves to do His will!

> "For I tell you, if you have faith the size of a grain of mustard, you can say to this mountain, 'Move from here over to there!' and it will move, and nothing will be impossible for you." Mt. 17:20.
>
> "And He said to them, 'Where is your faith?'" Lu. 8:25.
>
> "When the Son of Man comes, will He find faith on the earth?" Lu. 18:8.

THE WAY, THE TRUTH, THE LIFE

HENRY T. HODGKIN

I HAVE been asked to speak on the death of Jesus as it relates to the missionary enterprise. In one way one longs to speak, and in another way one shrinks from speaking on this subject, because it goes so very deeply into the experiences of one's life that it is almost impossible to share one's thought about it. There is such a vast deal to be said on the subject of the death of Jesus in relation to our life and work that one is painfully conscious every time one speaks of the immense amount that can't be said. I do ask you that as we try to see a little fresh light on this great event in the history of mankind we may have patience with one another; that we may remember that we cannot say everything; that we may listen rather for what is said than for what is not said; that we may try to find out, each for himself, something which will give us power to live more truly as He lived and meet whatever comes to us, be it in life or death, in the spirit in which He met it.

I want, first of all for a moment, to remind you that in dealing with this matter we are dealing with historical facts. I think the strength of the Christian religion lies largely in the fact that history and experience correspond, the one to the other. We have the facts of history. I am well aware that there are many of us in this room who cannot speak with the same confidence about details of the Gospel story that once we thought we could. I am not going to enter into that large field of discussion. It is enough to say that the fact that Jesus lived, that He lived a certain type of life, that He died and met His death in a certain way and that after His death something happened which transformed His followers—these things are written in history so deep and sure that no criticism that is honest and fair can shake them. We are looking at these broad, simple facts, and we are asking ourselves what is the bearing of these facts on our interpretation of the universe and on the way we live our lives.

Secondly, may I remind you that this fact, or this group of facts, has been, as a simple matter of history, immensely influential in the life of mankind. There is not any other event, looked at purely ob-

jectively and historically, which can fairly be set beside the death of Christ, for its tremendous influence on the life of mankind, for its influence for good and for its power in the life of mankind, for its influence in the lives of individual men and women. Or, let us at least say this, in case there may be some who challenge that statement, that we are well within the mark when we say that in every generation that has followed since then and in every country where it has been known, this group of facts has had profoundly moving effects. We are not, therefore, simply dealing with subjective things. We are dealing with objective, concrete events which have left their mark on history.

Let us look for a moment at what those events were. Very briefly, Jesus of Nazareth, a carpenter, a man who lived apparently much as other people, without being singled out in their minds as being a unique or exceptional personality, at about the age of thirty began a brief period of public life. The effect of that public life, first of all, was to bring around Him a large number of followers who were glad to listen to what He had to say, but later there developed within the country in which He lived a great antagonism to Him. Nevertheless He went forward with His eyes open to meet that situation, and faced and accepted death at the hands of enemies whom He forgave with almost His dying breath.

Now there is a very, very great deal more that might be said. But I just want to lay emphasis at this point upon the bare outline of facts, because in my mind it is crucial in seeking to discover the meaning and value of the death of Jesus.

The first afternoon of the conference, Richard Roberts used a sentence which I wish to call back into your minds. He said, "The Cross is Jesus in His inmost being gathered up into a single act."

Jesus Christ lived a certain kind of life. He spoke some very wonderful words and then He went forth, being the man He was, with the convictions He had and the experiences He had had, to meet death. When any man faces death as Jesus did face it in a very definite way, he is compelled to face reality. He is right up against the ultimate meaning of life as some of you were, for example, in the trenches, or others may have been in illness. I know that the solemn hours, or minutes it may be, when you are facing something that may involve your passing out of this life, are moments when the experiences of your life seem to come before you in a vivid sense and when you cannot get away from reality. There are no shams then; there is no place for self-deceit.

Now very shortly before His death we have recorded that Jesus

used these words. He said, "I am the way, the truth, and the life." If we believe that Jesus at that moment had the solemn thought of death before Him and was choosing words with special care and that they have been accurately reported, we may expect something very significant in those words. I want to take those three phrases and try to help you to see something of what I see in those phrases in the light of the great event which almost immediately followed their utterance. We will take them in the order—the Truth, the Way, and then the Life.

Truth or reality—What is it? Where is it? Can we find it? May we know it? In answering these questions we may say that there is scarcely anything, if anything, in human history which brings us more forcibly up against reality than the death of Jesus. I want to refer to two realities that it makes us face. First of all, it causes us to face the *reality of moral choice.* Here you have, on the one hand, a life lived in perfect accord with social ideals, a life that was lived in kindliness and friendship, careful for the good of other people, a poured-out life, not simply described by the negative word *sinless,* but by the positive one *virtuous,* a life in which every hour was clearly put into his fellowmen in loving service. We see this life against the background of the envy, suspicion, prejudice, hatred of men, who took that life and destroyed it.

I am trying to stick pretty close to the historical point of view. Here you have facts which have proved to be the means of opening the eyes of numberless people to the reality of the moral choice which confronts them, over against the determinism or Menckenism or any other *ism* that seems to make nothing of the moral choice. Here stands at a supreme moment in history, something which brings home to us the significance of the difference between good and evil and the fact that it is a real difference and that a real choice has to be made by men.

I want to read to you a few words in that illuminating little book *By an Unknown Disciple,* in which the writer pictures, imaginatively no doubt, but yet with very sure psychological insight, the effect upon his mind of seeing Jesus on the Cross.

"When I saw this, shame came upon me and an agony of remorse. For all my life I had seen such sights and had taken for granted that such men were worthy of death. Why, all Judea was dotted with crosses and on them men had died. In every country of the world such deaths were inflicted by those in power. Since the beginning of time it had been so. Man had always tortured man. Because of my neglect these things had been. I had agreed that that

should be which need not have been. The anguish that man gives to man was my fault, too. But Jesus had not been blind. He had seen the pain of man and had raised His voice against the cruelty, showing men the remedy. His message would have saved the world from such horrors. God spoke through Him, for His nature was greater than ours. But the great engine of government had caught Jesus and He was dying, and I was his murderer and the murderer of the men who died with Him. Because of my blindness, my friend must die. I turned my face aside and wept."

Jesus had not been blind. Jesus had seen the significance of human evil. He had walked up to it, stood up to it, and met it with purity. He had not turned aside for one moment from God, though the world in which He lived did not seem to be the kind of world in which such goodness could endure, and He went right forward to the point at which the issue had to be joined. It was joined so that there could be no mistake as to its significance, and this is one way in which the Cross reveals truth to us.

But this is only one aspect of reality as seen in the Cross. If there be a real difference between good or evil, if both are actual facts in the world of men, what room is there for a loving God?

The Cross shows us the supreme reality of God as Father; not an abstract God, not God as one who stands behind looking on at this struggle or in some general way giving rise to it all. For here is the difficulty, that when we know there is a difference between good and evil it is hard to explain the universe as God's creation.

The Cross opens men's eyes to this tremendous fact that it matters to the Divine Being how men choose. It opens their eyes to a God who cares intensely, who cares so much that His love suffers in our evil choices. That is what men have seen down the ages in the Cross. It is what many of us have seen in our lives.

I am trying to record to you experiences rather than argue about them. May I give you a few words from that very illuminating volume of Canon Streeter's which I hope many of you have read, or will read, *Reality*.

"May we then infer this, that the Infinite Mind is one which really loves the individual, that not one sparrow falls on the ground without Its caring? . . . The life of Christ forces us to face this issue. Unless God is at least as good as Christ then man is nobler than his Creator. But, someone may object, to argue thus from man to God is pushing the principle of anthropomorphic interpretation too far. I concede the objection. We have reached the bounds beyond which human reason may not feel confident of its conclusions.

But reason at the point where it begins to fail us, is pointing clearly in one direction. It is possible, but it is not likely, to say that just beyond our sight the long straight road which we gaze down turns backward on itself. No proof, but all the weight of probability, points to the conclusion that in that principle of creative love which in the life and character of the Christ found for once undimmed expression, we glimpse the quality inherent in Reality. *The* quality I say, not *a* quality, for love where it exists at all exists as a *directing* activity in the Being who loves, and unless (as commonly in human lives) there is an acute internal conflict, it is *the* directing power. There can be no inner conflict in the soul of God. In that life, love, if there at all, must be the ruling principle, the most essential element of all; in fact, we must conclude, to use an ancient phrase, that 'God is love.'"

When I say we see reality, I want to say for myself that there is nothing that brings me back with more of a shock to reality than looking on this supreme event in the world's history. That is one reason why one often finds it so difficult, especially in front of a large audience, to speak on this question of the death of Christ. It is so very hard, when talking to a great many people, as any one knows who does so, not to be swept away a little bit by the audience and to say a bit more than you really mean in response to a sort of desire to hear the thing put in a startling or in an impressive way.

You may think I am speaking in a rather matter-of-fact way about this great subject, but I do it because of my intense feeling that if we do not keep to reality in our own thinking when we are talking about the Cross, we are denying the very thing we are talking about.

This sense of reality then, comes back into my life when I face the Cross of Christ. That is one of the great gifts that Jesus by His death has given to me, "I am the Truth."

The second point is, *the Way*. What do we mean by the Way?

The world has in it evil as a fact to be faced. Call it what you like, to deny the fact of evil points the way to the lunatic asylum. There it is. You see it. You open your paper every morning and what do you see spread on all the major headlines, except perhaps an odd one here and there, but the record of man's crime, man's inhumanity to man, man's betrayal of the trust that others have put in him? There it is spread before our eyes.

As I say, this great event in the world's history compels us to look at evil fairly, but evil is not to be accepted as an ultimate fact, to be regarded as an inherent part of the universe. It is something

to be met, and every man who has any ounce of manhood in him knows that evil is something which he is in the world to combat. The great problem is, how? How are we to meet and overcome evil?

There are some people who meet it by easy compromise. They accept the fact that evil is a very strong thing and the only way to meet it is to adapt yourself here a little and there a little, hoping that by and by it will be easier to live in the world according to the principles of Jesus Christ. There are others who try to crush evil out of the world by any means, however violent. Until very recently our penal and legal systems have been inspired by little else than the idea that we must hold back this force of evil, that we must crush it out and show people by the severity of punishment, by the evil results that follow for themselves, that to do evil to other men doesn't pay.

Now the supreme contribution of the Cross to the problem of conquering evil is something different from that. "Ye heard that it was said, an eye for an eye and a tooth for a tooth, but I say unto you—" and Jesus brought into His teaching in the Sermon on the Mount a new idea to place over against the principle of mere limitation or of retribution, namely, the principle of undeviating forgiveness.

He presents forgiveness to us as an active principle whereby evil is actually to be conquered in the world, not simply a sentimental idea, but a power to conquer evil. Now, if we read the Sermon on the Mount literally, we should perhaps say that when Jesus says, "If a man steals your cloak, you must give him your coat also," He is encouraging evil. He is not only winking at it, He is actually adding to it. If you ask a man to smite you on the other cheek when he has smitten you on the one, you are multiplying the evil.

What did Jesus mean? Did Jesus not care about encouraging evil? Did He deliberately think that it was a good thing to do? We must read behind the teaching of Jesus into the thing He is driving at. Let me put it in a few words. As I see it, what He was driving at in those most challenging words that we never dare to take seriously, but which have the authority of His Spirit behind them, is this: Justice is not to be established in the world by preventing people from doing wrong, but by making them want to do right, and if you make people want to do right, you may, in the effort to do that, have to suffer more wrong. It is not by claiming your rights, but often it is by surrendering them that you awaken within the man himself those feelings of good which there are in all men and which will conquer within him the wrong, so that he changes from being an unrighteous

to a righteous person. That is to say, justice (according to the mind of Jesus) is to be established in the world not by preventing unjust actions, but by creating just persons. The supreme effort of Jesus was to create just persons and He believed that by this method evil might be eradicated from the hearts of men and good triumph in the world.

Now we are in the habit of picturing justice as a blind figure with a sword in one hand and a scale in the other. That picture is one which is a fair representation of the systems of law which have largely prevailed in the world—blind, that it may not be prejudiced; with the scales to weigh exactly; and with a sword to exact the punishment.

Now the Way of Jesus seems to me to tear away each one of these things. Blind? No, rather the justice of God looking into the very heart of man so that it sees not simply what the man has done, but why he has done it and the struggle which is within the man, against which he has not been able to stand up, the struggle of the good and bad within him. Instead of the exact weighing of the scales, the grace of One who is prepared to give the benefit of the doubt and to lead men out into righteousness through forgiveness. Instead of the sword, ready to strike the offender, the sword driven into His own heart.

And instead of putting the story of the Cross in such terms as is suggested by setting a just God over against a loving Saviour, we have to remember that the justice of God operates through mercy and that there can never be any distinction between God, our Father, and His Son in this. There is one purpose of God through mercy to bring justice to fruit in the world.

Now that is the supreme doctrine of forgiving love. That doctrine has been seen by us in our own lives, in our personal experience. Here we are gathered as a company of Christian men and women who have, no doubt most of us, at some time in our lives, looked down at our sin with a sense of shame and sorrow and confusion in our hearts. And we have looked up to God and realized His forgiveness, we have seen the meaning of the Cross as the expression of forgiving love in our own case. But have we realized that not only does the Cross mean that, but it also means for everybody who really believes in it, that he is committed to the *same way of overcoming evil in the world* that Jesus used. He is in the world to call out from men those hidden God-given powers that Jesus called out when He touched the life of Zacchæus or the woman of Samaria and drew them into the circle of His friendship by the magic of His belief in

them. That is the method of conquering evil to which we, as His followers, are ourselves committed. Christ, the Way, the supreme Way of dealing with this terrible fact, this fact of evil, the Way He took, and to which, if we carry the Cross, we also are committed.

Thirdly, *the Life*. What do we mean by the Life? It is said that Christ brings to us the Life of God. Paul used that great phrase, "Christ dwells in our hearts by faith,"—his Life in us. I think a great many people feel that that is rather an unusual and unreal expression. They don't know what it means. I have no doubt there are many of us here to whom those words are words of great preciousness and power, for we have had an experience which can be expressed only in such words. But I want to speak to those to whom these words seem rather sentimental or an unreal expression. What does the Life of God mean in the soul of man?

Now the psychologists have opened up to us a great many wonderful things, as well as in some respects leading us astray. But the fact that there are powers available for man under circumstances of extreme need or danger, that fact is one of the most illuminating facts of psychological study. Men in great hours of need are able somehow or other to do what under ordinary circumstances seems quite impossible. They come into touch with unexpected sources of power. I don't want to discuss just what the nature of that reinforcement of human life which may come under special circumstances may be, but I want to suggest to you that it is a very real thing and is kindred to that which we see as the life of God comes into the soul of man.

Jesus on the Cross was faced with this great question, as I see it. Here He was, committed to the conception of a God, a Reality, which is Love. He was committed to a way of dealing with evil which involved the acceptance of its antagonism in His own person. At the age of a little over thirty, with a group of followers, men and women who had committed their lives to Him, it looked as if He were certainly going to be killed, and as if He were going to leave this tremendous cause for which He stood, and which He had come to inaugurate, with people who hardly understood the elements of it and who were ready to forsake Him at the first sign of danger. It was as if His whole cause and His friends were being left absolutely to the destruction of evil men prejudiced against Him and them. Jesus, seeing that—and seeing what looked as if it would be the complete ruin of the thing which He had come to do, and to which His whole life was committed—went straight forward, knowing that by going forward He would die. It seems to me that in doing that,

we may even suggest that Jesus Himself had the temptation to doubt the issue.

I see the agony that He suffered in the Garden as the terrible questioning within Himself: Is this all going to fail? Am I going to leave these few people at the mercy of their enemies and the great things for which I have come into the world to be crushed out? Can it possibly be that I am to go forward to die?

And to meet that moment of supreme need, Jesus went forward and made the supreme adventure. He staked everything on the conviction that God would justify the faith which He had placed in Him as supreme, absolute love, and He went forward with a conviction that in the long run this power of evil was going to be overcome more by His suffering on the Cross than by His meeting it by all the forces which He might have summoned to crush it down.

The whole question that centers around the Cross is this: Was Jesus right or was He wrong? The meaning of the resurrection to me is this: that Jesus in this stupendous act of faith was justified by God, that the Church today stands for this conviction, if it stands for anything, that when Jesus made the supreme choice He made the right choice and that the Cross was not defeat, but victory.

What an amazing thing it is that that little group of discredited men and women went around from point to point in every country, and then around the world with this Cross! It was the sign of defeat, but nevertheless it was an insignia which they were to follow, for they were utterly convinced that Jesus had been justified in His faith in the living God. That justification for them was spelled in terms of the resurrection. "I am the Resurrection and the Life."

I want to say this, that I believe every man or woman who dares to take the Cross into his life in the sense that he is going to live by it and absolutely follow it, is opening the door by that venture to the currents of the life of God so that in him there will be resurrection and life.

I believe that is just exactly what faith means to us, or ought to mean to us. It is stepping out into what the world regards, and always has regarded, as sheer folly. That the life of God is love, that the way of the Cross is the supreme expression of life—this is the only conviction which can possibly justify such a step, such a way of living. The last word in the universe is love. That God is a Father who can respond to the loving acts of men and that He is waiting to come into this universe with all the life of the ages—that is to say into the hearts of men and women like ourselves through

their following in this way, through their taking this venture—that is the faith of Jesus.

If that is the meaning of the Cross, if the love of God can come into us in that way, why are we so impoverished? Why is it that our experience so often has not been an abounding life? Is it not because we shrink from what is involved in this way or we will not face this truth?

I believe that the call has come to us in these days here; the call that we shall face up in a very honest way to the problem of the world, as far as we can see and understand. You may remember that in the beginning of the Conference I suggested to you that there were four notes in the old missionary appeal, which had lost something of the sense of their reality because of the way in which they were given. They were the notes of conviction, of urgency, of adventure, and of passion.

I want to ask you, as we have been sharing together the experiences of this Conference, what about those notes? Have they come back to us with reality? Have they come to mean something in our lives in these days which they have never meant before? May it be that looking now at this supreme event in the world's life, we may be able to see something of what those notes can be as we recapture them in the light of the most serious and honest thinking we can possibly bring to bear upon the situation?

Conviction. I don't care myself, as I think I said on the first evening, to use the terms of comparison when I am speaking of Jesus in relation to the other great figures of history. I don't want to talk in terms of comparison. What I want to say is this, that to me Jesus, as I see Him in this supreme act which sums up His teaching and life, is *indispensable.* Something has come into my life which has worked right through it until I feel that I couldn't possibly get on without it. That amounts to a conviction of value, and that is what I need to have as I step out into the field to try to meet anybody else's need or to try and help any other man. A conviction of some values which are to me absolute values and which are to me so real that I stand by them and believe in them down to the very last drop of my blood—that is the missionary conviction.

Passion. Surely, when we get back into the presence of Jesus of Nazareth, when we see Him in this great act of self-giving, there does come to us a sense of passionate love that longs to go out in service to all men. I believe that the passion that has been behind the missionary movement has been only in a small degree of that emotional type which we have felt to be unreal. Though often expressed

in terms which may seem unreal to some of us today, has it not been deep down the passion gained by honestly facing what is involved in this great act of Jesus?

Adventure. Can we imagine anything greater than the adventure to which we are called in staking our whole life to this work, according to the way of the Cross? It is a supreme adventure. It is something which always seems as if it would be very likely to fail, which sometimes seems as if it were absolutely certain to fail. But through making this venture again and again there does come into our life the very life of God.

And in regard to the question of *urgency,* perhaps I needn't add anything, because here you have had on this platform, one after another, men and women from other lands who have spoken to you, and if what they have said has not given you, especially against the background of what we know of the love of God, a new sense of the urgency of this work in the world, well, I don't know what will.

What about it? Are we going to have in our lives the Truth? Are we going to face the truth that is brought home to us by this great event in the world's history? Are we going to be absolutely honest with ourselves and with our fellow men, facing it whatever it may be?

What about the Way? Are we going to practice it? Are we going to practice it, not just in some great moment when it seems spectacular to do so, but in keeping our souls from bitterness when we are criticized, in meeting all the situations of life in the spirit of undeviating love? Are we going to dare to do that even when it seems that we are doomed to disappointment? Are we going to venture out into those great unknown possibilities that lie around us in God?

An interesting poem was written some years ago by Lascelles Abercrombie called, "The Sale of St. Thomas." Standing on the brink of the great adventure to which tradition says he was called, the adventure of giving his life to India, he questions as to whether there could be any value in him, one soul, even though God's truth was in him, going alone to India. He argues to himself in this way until he turns aside from the task and tells the captain of the ship he will not go. Then follows the picture of his meeting with Christ who comes along the shore and sees Thomas and reveals to him the nature of this surrender of the ideal.

These were his words:

> "Now Thomas, know thy sin. It was not fear.
> Easily may a man crouch down for fear
> And yet rise up on firmer knees to face
> The hailing storm of the world with graver courage;
> But prudence, prudence is a deadly sin
> And one that groweth deep into the life
> With hardening roots that clutch about the breast.
> For this refuseth faith in the unknown powers
> Within man's nature; crudely bringeth all
> This inspiration of strange eagerness
> To a judgment bought by safe experience;
> Narrows desire into the scope of thought."

And then he goes on with these words:

> "Knowing the possible, see thou try beyond it
> Into impossible things, unlikely ends."

We stand, perhaps each of us in some measure, on the brink of a new venture. Perhaps we don't know what it is. Perhaps we have felt the summons within us in these days to something in our homes that ought to be straightened out in our relations with some member of our own family. Perhaps we have felt that something on the campus ought to be attempted. Perhaps we have seen something in our own lives that is not what it ought to be. Perhaps we have heard the call of God to give our lives to some form of service here or in another land. But if the life of God is going to be something more than a fancy in our lives, if we are going to know God in reality, I am convinced we have got to step out into that thing, however difficult it is, which means for us the following of the Cross of Christ. We are called today to take this Cross seriously, to take Jesus seriously in the sense in which He reveals Himself supremely, both in the words that He spoke and in the life that He lived and in the death that He died.

I don't want to work up any sort of emotion on this question. I think there is a right place for emotion, but I don't think it is in the last session of a conference. I think the last session of a conference is a time when we want quietly to look at what has come to us in it, to see if there is any vision of duty, any vision of God that has been given us, and very simply and very honestly and very humbly to say to ourselves, "What am I going to do about it?"

Is it going to be a vision that will stir me up and make me feel, "What a splendid conference, how glad I was to be here," and then will I go away and little by little lose the vision?

Oh, what visions men see! But it is the visions they obey and not simply those they see which transform their lives. These visions of God's truth and these calls to us will only remain with us as we obey them. Obedience is the one and only road for the holding of these visions. The Cross of Christ is the supreme act of obedience of the Son of God; and the supreme obedience of the Son of God has released in the whole world through the ages since, the gift of God, the free gift of God, eternal life, the power to live, the power to face truth, however difficult, power to follow the way of Christ when it seems doomed to fail, power to obey day by day in the dull, hard, common-place monotonies of life, the visions that we have seen upon the mountain top. Because there is in the Cross of Christ, something—and I am speaking again simply of what has been the experience of hundreds of thousands of people through the ages—because there is in the Cross of Christ something that does last, that is of eternal value, we stand today before it with reverent thought and ask that there may be born in our hearts a deeper appreciation of what Christ did for humanity when He gave up His life for it.

APPENDIX

STATISTICS OF THE CONVENTION

Student Delegates	2,441
Presidents and Faculty Members	202
Student Christian Association Local Secretaries	56
Student Pastors	90
Others	21
TOTAL COLLEGIATE REPRESENTATION	2,810
Foreign Missionaries	130
Foreign Mission Board Secretaries	155
Student Christian Association National and Territorial Secretaries	73
Out-of-school Delegates	125
Honorary Delegates	15
Speakers	29
Colloquia Leaders	34
Administrative Committee and Secretaries of Student Volunteer Movement	34
Students from Foreign Countries	128
Special Delegates	10
Convention Staff	16
Editors and Press Representatives	21
	3,580
Deduct for Names counted more than once	205
TOTAL	3,375
Number of Institutions Represented	593
Number of Countries Represented	23

GENERAL COUNCIL

STUDENT MEMBERS

JOHN C. SMITH, *Chairman,* Pittsburgh Theological Seminary, Pittsburgh, Pa.

MARGARET PATTERSON, *Secretary,* Mary Baldwin College, Staunton, Va.

MARY E. BEHNER, Holden Hall, Wooster College, Wooster, O.

LYDIA R. BOUCHER, Winthrop College, Rock Hill, S. C.

RAY BRADLEY, Hendrix College, Conway, Arkansas.

ROBERT CLARK, Box 622, Taylor University, Upland, Ind.

HELEN CRAW, University of Toronto, Toronto, Canada.

TED M. CUMMING, Pine Hill Divinity Hall, Halifax, N. S.

VERNER DE LONG, Acadia University, Wolfville, N. S.

ERNEST J. FREI, Box 164, Maryville College, Maryville, Tenn.

DR. IRENE GATES, Woman's Medical College, Philadelphia, Pa.

MARY GOE, A. & M. College, Stillwater, Okla.

CHARLES M. GRAVES, Birmingham-Southern College, Birmingham, Ala.

BEATRICE HARKINS, Monmouth College, Monmouth, Ill.

MARY J. HARRAR, Wilson College, Chambersburg, Pa.

ALICE HUGHES, University of Southern California, Los Angeles, Calif.

SARAH HUMPHRIES, Southern Methodist University, Dallas, Texas.

TORRENCE IRWIN, Muskingum College, New Concord, Ohio.

DELBERT KINNEY, Hope College, Holland, Michigan.

ULRIC LANOUE, McMaster University, Toronto, Canada.

MARSHALL W. LOVELL, Emory University, Emory University, Ga.

JOHN P. MINTER, University of Texas, Austin, Texas.

DANIEL NELSON, JR., Luther Theological Seminary, St. Paul, Minn.

WILLIAM OSGOOD, Rochester Theological Seminary, Rochester, N. Y.

HELEN POST, Wellesley College, Wellesley, Mass.

GEORGE ROY, Bates College, Lewiston, Me.

IRA J. SEITZ, Wesley Hospital, 2449 S. Dearborn Street, Chicago, Ill.

ANNE E. SHATTUCK, Asbury College, Wilmore, Ky.

HAROLD B. SMITH, Hartford Seminary Foundation, Hartford, Conn.

MELBA A. STEPHENS, Seattle Pacific College, Seattle, Wash.

J. DOANE STOTT, Duke University, Durham, N. C.

MADELINE TILLMAN, State

Teachers' College, San Jose, Calif.
ORVILLE WALTERS, Central College, McPherson, Kansas.
HUGH WARD, University of Maryland Medical School, Baltimore, Md.
MARSHALL P. WELLES, Oregon Agricultural College, Corvallis, Ore.
WENDELL WHEELER, Union Theological Seminary, New York City.
EDMUND G. WOOD, Western Theological Seminary, Fremont, Nebr.

SECRETARIES

JESSE R. WILSON, *General Secretary*
MILTON STAUFFER, *Educational Secretary*
GORDON POTEAT, *Educational Secretary*
VERNON HALLIDAY, *Candidate Secretary*
JOHN A. MURRAY, JR., *Business Secretary*
WEYMAN C. HUCKABEE, *Field Cultivation*
FLOYD SHACKLOCK, *Convention Registrar*
MIRIAM L. BARBER, *S. V. M. Bulletin*
CORILLA BRODNAX, *Special Convention Secretary*
ALBERT J. BRACE, *Secretary for Canada*

TRAVELING SECRETARIES

MARGARET C. BLAIN
ALFORD CARLETON
MARGARET CRUTCHFIELD
MIRIAM F. GOODWIN
BRUCE G. GRAY
EDNA M. JOHNSON
DAVID O. KENDALL
ANDREW T. ROY
FREDRIK A. SCHIOTZ
DORIS SMITH

REPRESENTATIVES OF MISSION BOARDS

A. E. ARMSTRONG
W. T. HALLAM
WM. H. MCCANCE
ROBERT E. SPEER
MRS. W. A. TURNER
J. G. VAUGHN
JAMES M. WATERS

REPRESENTATIVES AT LARGE

LESLIE BLANCHARD
OSCAR BUCK
E. FAY CAMPBELL
ERNEST H. CLARK
BURNS CHALMERS
DOROTHY DUNNING
J. LOVELL MURRAY
LALIT K. SHAH
GEORGE STEWART, JR.
MRS. JESSE R. WILSON

OFFICIALS OF THE CONVENTION

Chairman—E. Fay Campbell
Vice-Chairman—John Smith
Vice-Chairman—Bruce Gray
Executive Secretary—J. R. Wilson
Registrar—Floyd Shacklock

CONVENTION COMMITTEES

Committee on Arrangements—E. Fay Campbell, *Chairman*
Committee on Program—Kenneth S. Latourette, *Chairman*
Committee on Colloquia—Milton Stauffer, *Chairman*
Committee on Afternoon Features—Corilla Brodnax, *Chairman*
Committee on Ushers—E. W. Hearne, *Chairman*
Committee on Press—A. E. Hungerford, *Chairman*
Committee on Daily Bulletin—J. Lovell Murray, *Chairman*
Committee on Pulpit Supply—George Irving, *Chairman*
Committee on Entertainment of Speakers and Leaders—William P. McCulloch, *Chairman*
Committee on Foreign Students—Charles Hurrey, *Chairman;* Egbert Hayes
Committee on Exhibit—Loy Long, *Chairman*
Committee on Conferences with Foreign Mission Boards—Vernon Halliday, *Chairman*
Committee on Transportation—Weyman C. Huckabee, *Chairman*

COMMITTEE ON ARRANGEMENTS IN DETROIT

Chairman—Hon. Edwin Denby
Associate Chairman—Dr. Chester B. Emerson
Secretary—Dr. Thornton B. Penfield
Finance—Emory W. Clark, *Chairman;* Dr. A. G. Studer, *Vice-Chairman*
Treasurer—Charles E. Clark
Hospitality—Rev. R. W. Woodroofe
Convention Extension in Detroit—Rev. R. C. McAfee

COMMITTEE ON ARRANGEMENTS

E. Fay Campbell, *Chairman*
Jesse R. Wilson, *Executive Secretary*

Leslie Blanchard
Corilla G. Brodnax
Murray G. Brooks
Oscar M. Buck
W. O. Carver
Mary L. Clark
Charles H. Corbett
William C. Craver
Margaret Crutchfield
Juliette Derricotte
Dorothy W. Dunning
J. Levering Evans
Elizabeth Cole Fleming
Irene Gates
Grace Gibberd
Harry F. Gracey
John Robbins Hart, Jr.
Kenneth S. Latourette
P. H. J. Lerrigo
Loy Long
Helen E. McEwen
W. P. McCulloch
John R. Mott
J. Lovell Murray
Norman J. Padelford
David R. Porter
Mary Howell
Robert M. Russell, Jr.
Clarence P. Shedd
Robert E. Speer
Milton Stauffer
James A. Stringham
F. P. Turner
Anna Kirk Turner
J. G. Vaughan
A. L. Warnshuis

PROGRAM COMMITTEE MEMBERS

Kenneth S. Latourette, *Chairman*

Leslie Blanchard
Oscar M. Buck
E. Fay Campbell
Mary L. Clark
Margaret Crutchfield
Dorothy W. Dunning
Daniel J. Fleming
Frances McLemore
Paul C. Meng
Norman J. Padelford
Gordon Poteat
Milton Stauffer
Jesse R. Wilson
A. L. Warnshuis

THE COLLOQUIA

MILTON STAUFFER, *Chairman*

Leaders

LESLIE BLANCHARD
A. J. BRACE
MURRAY G. BROOKS
MRS. GEORGE P. BRYCE
MARGARET BURTON
CHARLES CORBETT
WILLIAM C. CRAVER
MARGARET CRUTCHFIELD
JEAN DICKINSON
G. SHERWOOD EDDY
DANIEL J. FLEMING
DARBY FULTON
THOMAS W. GRAHAM
ARNOLD GREGORY
VICTOR HANSON
EGBERT HAYES
KENNETH S. LATOURETTE
ELIZABETH M. LEE
HENRY S. LEIPER
J. B. MATHEWS
LESLIE B. MOSS
R. J. MCMULLEN
CLAUDE D. NELSON
GORDON POTEAT
ANDREW T. ROY
MRS. CHARLES K. ROYS
ARTHUR RUGH
GERTRUDE RUTHERFORD
CLARENCE P. SHEDD
EDMUND D. SOPER
FLORENCE TYLER
HENRY P. VAN DUSEN
MARY MILDRED WELCH
SADIE MAI WILSON
MAX YERGAN

DATE DUE

26
S9

23,166

BV 2390 .S8 1928

Student volunteer movement
for foreign missions.

Students and the future of

United Theological Seminary Library
MAIN BV2390.S8 1927
Student volun Students and the future of
3 0645 0004 7859 0